MACMILLAN'S PRIMERS

NEW TESTAMENT HISTORY

MACLEAR

BY THE REV. G. F. MACLEAR, D.D.,

AN INTRODUCTION TO THE CREEDS. Pott 8vo. 3*s.* 6*d.*

A CLASS-BOOK OF OLD TESTAMENT HISTORY. With Maps. Pott 8vo. 4*s.* 6*d.*

A SHILLING BOOK OF OLD TESTAMENT HISTORY FOR NATIONAL AND ELEMENTARY SCHOOLS. With Maps. Pott 8vo. 1*s.*

A CLASS-BOOK OF NEW TESTAMENT HISTORY. With Maps. Pott 8vo. 5*s.* 6*d.*

A SHILLING BOOK OF NEW TESTAMENT HISTORY FOR NATIONAL AND ELEMENTARY SCHOOLS. With a Map to illustrate the Apostolic History. Pott 8vo. 1*s.*

A CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND. Pott 8vo. 1*s.* 6*d.*

A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND. With Scripture proofs for Junior Classes and Schools. Pott 8vo. 6*d.*

THE ORDER OF CONFIRMATION. A sequel to the Class-Book of the Catechism of the Church of England. For the use of Candidates for Confirmation. Pott 8vo. 6*d.*

A MANUAL OF INSTRUCTION FOR CONFIRMATION AND FIRST COMMUNION, with Prayers and Devotions. 32mo. 2*s.*

AN INTRODUCTION TO THE ARTICLES OF THE CHURCH OF ENGLAND. By the Rev. G. F. MACLEAR, D.D., and the Rev. W. W. WILLIAMS, M.A. New Edition, with Appendix. Crown 8vo. 10*s.* 6*d.*

AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER. By the Rev. FRANCIS PROCTER, M.A., Vicar of Witton, Norfolk, and the Rev. G. F. MACLEAR, D.D. Pott 8vo. 2*s.* 6*d.*

THE BAPTISMAL OFFICE AND THE ORDER OF CONFIRMATION. By the Rev. F. PROCTER, M.A., and the Rev. Canon MACLEAR. Pott 8vo. 6*d.*

MACMILLAN AND CO. LTD., LONDON.

MACMILLAN & CO.'S PUBLICATIONS.

BIBLE LESSONS FOR SCHOOLS. By E. M. KNOX. Globe 8vo. Genesis, 1*s.* 6*d.* Exodus, 1*s.* 6*d.* The Acts of the Apostles, 3*s.* 6*d.*

THE BIBLE STORY. For Children of all Ages. By HELEN N. LAWSON. The Beginnings of the Jewish Church. Illustrated. Extra Crown 8vo. 2*s.* 6*d.*

THE BIBLE FOR HOME READING. Edited with comments and reflections for the use of Jewish parents and children by C. G. MONTEFIORE. Part I. To the Second Visit of Nehemiah to Jerusalem. Extra Crown 8vo. 4*s.* 6*d.* net. Part II. Selections from the Wisdom Literature, the Prophets, and the Psalter. With extracts from the Apocrypha. 5*s.* 6*d.* net.

THE BIBLE IN THE CHURCH: A popular account of the collection and reception of the Holy Scriptures in the Christian Churches. By BROOKE FOSS WESTCOTT, D.D. Pott 8vo. 4*s.* 6*d.*

SIDE-LIGHTS UPON BIBLE HISTORY. By Mrs SYDNEY BUXTON. With Illustrations. Crown 8vo. 5*s.*

BIBLE READINGS. Selected from the Pentateuch and the Book of Joshua. By Rev. J. A. CROSS. Globe 8vo. 2*s.* 6*d.*

THE NATIONS AROUND ISRAEL. By ANNIE KEARY. With Illustrations. Crown 8vo. 3*s.* 6*d.*

PRIMER OF THE CHRISTIAN RELIGION, BASED ON THE TEACHING OF JESUS. By G. H. GILBERT, Ph.D. Crown 8vo. 4*s.* 6*d.* net.

MACMILLAN AND CO. LTD., LONDON.

A SHILLING BOOK

OF

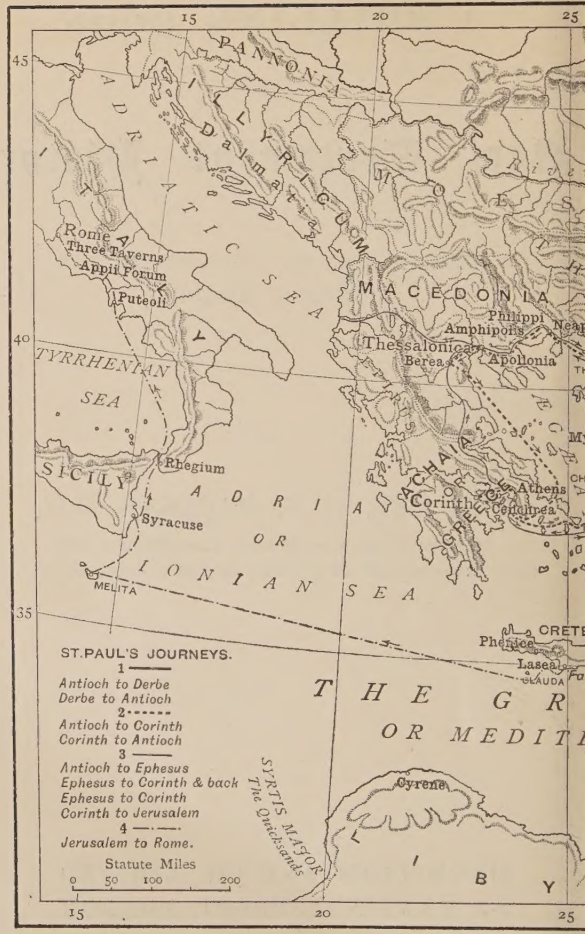
New Testament History

WITH A MAP TO ILLUSTRATE THE
APOSTOLIC HISTORY.

BY

THE REV. G. F. MACLEAR, D.D.,
WARDEN OF ST AUGUSTINE'S, CANTERBURY, AND
LATE HEAD MASTER OF KING'S COLLEGE SCHOOL, LONDON.

MACMILLAN AND CO., LIMITED
ST MARTIN'S STREET, LONDON
1914


15
20
25
45
40
35
PANNONIA
ILLYRICUM
Dalmatia
ADRIATIC SEA
ITALY
Rome
Three Taverns
Appii Forum
Puteoli
MACEDONIA
Philippi
Amphipolis
Neap
Thessalonica
Berea
Apollonia
TYRRHENIAN SEA
Rhegium
SICILY
ADRIA
Syracuse
OR
IONIAN SEA
MELITA
ACHAIA
Athens
Corinth
Cenchreæ
CRETE
Phenice
Lasea
CLAUDA
THE GR
OR MEDIT
Cyrene
LIBY
SYRTIS MAJOR
The Quicksands
ST. PAUL'S JOURNEYS.
1
Antioch to Derbe
Derbe to Antioch
2
Antioch to Corinth
Corinth to Antioch
3
Antioch to Ephesus
Ephesus to Corinth & back
Ephesus to Corinth
Corinth to Jerusalem
4
Jerusalem to Rome.
Statute Miles
0 50 100 200

Walker & Boutall sc.

: Macmillan & Co.

CONTENTS.

BOOK I.

THE CONNECTION BETWEEN THE OLD AND NEW TESTAMENTS.

PAGE

PART I.—*The Jews under the Persians and the Kings of Egypt* 1

PART II.—*The Jews under the Kings of Syria* . . . 5

PART III.—*Rise of the Asmonæan Dynasty* 10

PART IV.—*Decline of the Asmonæan Dynasty; interference of the Romans, and rise of the Herodian Family* . 19

BOOK II.

THE GOSPEL HISTORY.

PART I.—*The Birth and Childhood of Christ* 34

PART II.—*From the beginning of the Ministry of the Baptist to the First Passover* 40

PART III.—*From the first Passover to the Election of the Apostles* 45

PART IV.—*From the Election of the Apostles to the Death of John the Baptist* 52

PART V.—*From the Death of John the Baptist to the Visit of the Saviour to Jerusalem at the Feast of Tabernacles* 59

PART VI.—*From the Feast of Tabernacles to the Triumphal Entry into Jerusalem* 67

PART VII.—*From the Arrival at Bethany to the Ascension* . 74

BOOK III.

THE APOSTOLIC HISTORY.

PART I.—*The Church of Jerusalem* 97

PART II.—*The Church of Palestine* 103

PART III.—*The Church of the Gentiles* 111

First Edition printed 1867.

Reprinted 1868, 1871, 1873, 1874, 1875, 1876, 1878, 1880, 1881, 1883, 1885, 1886, 1888, 1889, 1891, 1892, 1894, 1896, 1898, 1900, 1902, 1905, 1907, 1909, 1912. 1914.

BOOK I.

THE CONNECTION BETWEEN THE OLD AND NEW TESTAMENTS.

PART I.

The Jews under the Persians and the Kings of Egypt.

CHAPTER I.

1. **Judæa after the death of Nehemiah.** For upwards of 230 years after the death of Nehemiah, a thick curtain conceals from us much of the history of the Jews. It appears certain, however, that Nehemiah was the last of the governors sent from the court of Persia. Judæa itself was annexed to the province of Cœle-syria, and the high-priest, subject to the control of the Syrian governor, administered affairs. Thus the civil and spiritual functions were united in one person, and the high-priesthood became an object of competition, and the cause of many violent and disgraceful contests.

2. **Loyalty of the Jews to the Persians.** As subjects of the Persian kings, the Jews were eminent for their loyalty and good faith. While Egypt, Cyprus, Phœnicia, and other dependencies of the Persian crown, were frequently in rebellion, the Jews remained steadfast in their allegiance to the "Great King," and increased rapidly alike in wealth and numbers.

3. **Conquests of Alexander the Great.** A hundred years, however, did not elapse after the death of Nehemiah before the Persian Empire had begun to crumble to pieces before the armies of Alexander the Great. After his victory at the Granicus, B.C. 334, and at Issus, B.C. 333, this conqueror captured Damascus, and having taken Sidon, laid siege to Tyre, B.C. 332. Thence he sent a message to the high-priest at Jerusalem, demanding that he should transfer his allegiance to him, and send supplies for his army. This Jaddua, the high-priest, declared was impossible. He had taken an oath of fidelity to the Persian king, and faithful he would remain. Though angry at this reply, Alexander delayed to execute vengeance till after the reduction of Tyre, and then set out for the Holy City.

4. **Alexander at Jerusalem.** Informed of his approach, Jaddua and the people were in the utmost alarm. Sacrifices were offered, prayers put up to God, and the Divine aid sought to appease the wrath of the invader. At length, warned it is said, in a dream, the high-priest hung the city with garlands, threw open the gates, and, as soon as he was informed that

Alexander drew near, went forth to meet him, clad in his priestly robes, and followed by a vast concourse. As soon as the Grecian conqueror beheld the venerable form of the high-priest, he fell prostrate, and adored the holy Name inscribed in golden letters on the frontal of his tiara. The Phœnicians and Chaldæans in his retinue, ancient enemies of the Jewish people, who were only awaiting the signal to pillage the city and put the high-priest to the torture, could not conceal their astonishment, and concluded that the great conqueror had lost his senses, while Parmenio addressing him enquired why he, whom all the world worshipped, should kneel before the high-priest.

5. **Alexander's Vision.** "It is not the high-priest," replied the other, "whom I worship, but his God, who has honoured him with the priesthood. In a vision at Dios in Macedonia, I saw him arrayed as he now stands, and when I was debating how I might obtain the dominion of Asia, he exhorted me to make no delay, but boldly cross the sea, for he would conduct my army, and give me victory over the Persians." Then taking Jaddua by the right hand, he entered the city, visited the Temple, and offered to bestow upon the Jews whatever privilege they might select. Thereupon they requested that the free enjoyment of their lives and liberties might be secured to them, as also to their brethren in Media and Babylonia, and that they might be exempted from tribute during the Sabbatical years. These privileges the conqueror willingly conceded.

CHAPTER II.

1. **Division of the Empire of Alexander.** On the death of Alexander, B.C. 323, the vast Empire, which he had won by his arms, was divided amongst his generals, and Palestine, as a province of Syria, passed into the possession of Laomedon, while Egypt was assigned to Ptolemy Soter. Between these two war soon broke out, and Ptolemy having conquered Cyrene, cast longing eyes on the kingdom of Syria, the harbours of Phœnicia, and the iron and timber, which abounded in Palestine and amongst the lofty ridges of Libanus and Anti-Libanus. Accordingly he invaded the realms of Laomedon, defeated him in a great battle, and gained possession of all Syria and Phœnicia.

2. **Siege of Jerusalem by Ptolemy Soter.** The Jews on this occasion manifested such unwillingness to violate their engagements to the Syrian king, that Ptolemy advanced against Jerusalem, and besieged it with a large army. Entering the city B.C. 320, under pretence of offering sacrifice on the Sabbath-day, when the scruples of the inhabitants forbade their

offering any defence, he easily succeeded in capturing it. Instead, however, of following up his victory by an indiscriminate massacre, he contented himself with transporting a great number of the inhabitants to Egypt, where he distributed them as garrisons in different places, but especially in Alexandria, and conceded to them equal privileges with the Macedonians themselves. Eight years afterwards he transported another large body of them to Libya and Cyrene, and thus Egypt became an important centre of Jewish influence.

3. **Battle of Ipsus.** The king of Egypt, however, was not allowed to remain long in undisturbed possession of his prize, and found it disputed with him by Antigonus, one of the most turbulent of the successors of Alexander. Twice the coveted province fell into the hands of his rival, twice Ptolemy managed to recover it, and it was finally adjudged to his share after the decisive battle of Ipsus in Phrygia, B.C. 301.

4. **Foundation of Antioch.** The battle of Ipsus, besides securing to Ptolemy Soter the dominion of Palestine, Phœnicia, and Cœle-syria, elevated Seleucus to the command of an Empire greater than any other held by the successors of Alexander. He assumed the title of "king of Syria," and his dominion, in the words of the prophet Daniel (Dan. xi. 5), was *a great dominion*, extending from the Ægean to the confines of Arabia, and from the Hindoo-kush to the Mediterranean. His Eastern capital he founded on the banks of the Tigris, and called *Seleucia*, after his own name. For his western metropolis he selected a spot on the left bank of the river Orontes, just where the chain of Lebanon running northwards, and the chain of Taurus running eastwards, are brought to an abrupt meeting. Here he founded a city with much display in the year B.C. 300, and called it *Antioch*, after the name of his father Antiochus. Convinced, like the Egyptian monarchs, of the loyalty of the Jews, he began to invite many of them to his new capital and other cities in Asia Minor, assuring them of the same privileges which they enjoyed under Ptolemy in Alexandria. This invitation was readily embraced by many of the Jews, who settled down in Antioch, and were admitted to the same advantages as the Greeks.

5. **Ptolemy Philadelphus.** Ptolemy Philadelphus succeeded his father Ptolemy Soter, B.C. 283, and distinguished himself by uniform kindness to the Jewish nation, ransoming many who had been sold as slaves, and inviting many to settle in Egypt. A liberal patron of literature and science, he established a famous library at Alexandria, and spared no pains in procuring books to be deposited therein. He is also repre-

sented to have caused the Hebrew Scriptures to be translated into Greek, and thus to have originated the celebrated Version called the *Septuagint*, from the tradition that 72 persons were engaged in the translation, which obtained a wide circulation, and was extensively read.

CHAPTER III.

1. **Ptolemy Euergetes.** On the death of Philadelphus, B.C. 247, Ptolemy Euergetes succeeded to the Egyptian throne. The new king considerably extended the privileges of the Jews, and bestowed many presents upon their Temple. But his reign came to a sudden and tragical close. In the year B.C. 222 he was assassinated by his own son Ptolemy IV., who in irony was called *Philopator, the lover of his father.*

2. **Ptolemy Philopator.** As soon as he ascended the throne, Philopator murdered his mother Berenice, and his brother Magas, and gave himself up to luxury and dissipation. Taking advantage of his well-known effeminacy, Antiochus the Great became master of Phœnicia, Damascus, and the greater part of Cœle-syria. Roused at length from his lethargy, the Egyptian monarch confronted his rival at Raphia, between Rhinocorura and Gaza, and defeated him with enormous loss, B.C. 217.

3. **Philopator visits the Temple.** Meanwhile the Jews had remained steadfast in their allegiance to Ptolemy, and the conqueror visited Jerusalem, offered sacrifices according to the Jewish law, and presented rich gifts to the Temple. Attracted by the beauty of the building, and the solemnity of the service, he desired to penetrate into the Holy of Holies. The priests entreated him to desist from his purpose, but he pressed forward, amidst the dismay and lamentation of the people, towards the sanctuary. Here, however, he was seized with a sudden and supernatural terror, and was carried forth half-dead. Enraged at this repulse, he retired to Alexandria, and wreaked his vengeance on the numerous Jews who had settled there. Some he is said to have put to death, others he degraded from their high positions and consigned to slavery, or reduced to the lowest class of citizens. Thirteen years afterwards, B.C. 204, he died a victim to his sensual habits, and was succeeded by his son Ptolemy Epiphanes, then only five years old.

4. **Battle of Mount Panium.** Since his disastrous defeat at Raphia, Antiochus had been gradually strengthening his position in Upper Asia, where he had won his title of "the Great" by his successes against the Parthians and Bactrians. Thence he returned to Western Asia, and finding the Egyptian throne in the possession of a child, instantly resolved to avenge

the defeat at Raphia. In the campaigns that ensued the Jews suffered severely, and became in turn the prey of each of the contending parties. In B.C. 203 Antiochus succeeded in taking Jerusalem. In B.C. 199 it was retaken by Scopas, the general of the Egyptian forces. Next year Antiochus reappeared in the field, and at the foot of Mount Panium, near the sources of the Jordan, gained a decisive victory over Scopas, capturing that general himself and the remnant of his forces, which had fled for refuge to Sidon.

5. **The Jews welcome Antiochus.** Wearied of the struggle, and remembering the indignities offered to their sanctuary by Philopator, the Jews now threw off their subjection to Egypt, and welcomed the conqueror as their deliverer. Antiochus in his turn treated his new subjects with liberality and kindness. He not only guaranteed to them perfect freedom and protection in the exercise of their religion, but promised to restore their city to its ancient splendour, forbade the intrusion of strangers in their Temple, and contributed largely towards the regular celebration of its services. At the same time, imitating the examples of Alexander and Seleucus, he issued orders to Zeuxis, the general of his forces, to remove 2000 Jewish families from Babylon into Lydia and Phrygia, where they were to be permitted to use their own laws, to have lands assigned them, and to be exempted from all tribute for ten years.

PART II.

The Jews under the Kings of Syria.

CHAPTER I.

1. **The Jews and the Seleucidæ.** The battle of Mount Panium marks an era in the history of the Jews. For a century since the battle of Ipsus they had been steadfast in their allegiance to the Egyptian throne. They now transferred it from the descendants of the Ptolemies to those of Seleucus Nicator, and their connection with the Syrian kings begins.

2. **Battle of Magnesia.** Antiochus, who had bestowed upon them so many privileges, did not long enjoy the fruits of his victory. In the year B.C. 192 he crossed over into Greece on the invitation of the Ætolians, and ventured on a campaign with Rome. But in the following year the consul M. Acilius Glabrio attacked him, and speedily put his whole army to flight. Thereupon the Syrian king hastened back to Asia, and having collected a vast host from all parts of his dominions, and confronted the Romans who had crossed the Hellespont in the neighbourhood of Magnesia, at the foot of Mount Sipylus,

B.C. 190. Utterly unable to resist the terrible Roman legions, he was defeated with a loss of 50,000 men, and constrained to sue for peace, the conditions of which were the death-blow of the Syrian empire.

3. **Death of Antiochus.** Beaten, baffled, and disgraced, the Syrian monarch returned to his capital, and to raise the heavy tribute, exacted by the conquerors, resolved to plunder the temples throughout his dominions. The first attack it was agreed should be made on that of Elymais, situated at the meeting-point of the caravan routes which connected Media with Persia and Susiana. But the guards of the temple, aided by the hardy mountaineers of the district, made a vigorous defence of their shrine, and Antiochus was slain, B.C. 187.

4. **Accession of Seleucus.** On the news of his death, his son Seleucus IV. ascended the throne, and assumed the title of *Philopator*. During the early period of his reign, the new king carefully abstained from giving any offence to the Jewish nation, guaranteed to them the free exercise of their religion, and even contributed to the expenses of the Temple services. Before long, however, his attention was directed to the riches deposited in the sanctuary at Jerusalem, and he directed his treasurer Heliodorus not only to penetrate into the Temple, but plunder it of its funds.

5. **Heliodorus at Jerusalem.** Heliodorus, thereupon, set out for Jerusalem, and demanded the surrender of the money. In vain the high-priest expostulated and declared that one half the treasures belonged to God, and the other to widows and orphans, who had placed it there for security. Heliodorus declared that his orders must be carried out, demolished the outer gates, and was on the point of entering the sanctuary, when, like Ptolemy Philopator, he too was struck with a panic terror, which prostrated him speechless on the ground, so that he had to be carried away insensible by his retinue. Restored, however, by the prayers of Onias, he gradually recovered, and returning to Antioch related all that had occurred, and declared to his Syrian lord that nothing would induce him to venture again on such an errand. On the death of Antiochus the Great, it had been agreed between the senate of Rome and Seleucus that he should send his son Demetrius to take the place, as a hostage, of his brother Antiochus, who was to be allowed to come back to Syria. While, however, Demetrius had departed for this purpose, Heliodorus poisoned his master and usurped the crown. News of this reaching Antiochus he instantly invoked the aid of Eumenes king of Pergamus, and having quickly crushed the usurper, ascended the Syrian

throne, and assumed the title of Epiphanes, or *the Illustrious*, B.C. 175.

CHAPTER II.

1. **Apostasy in Palestine.** The long-continued subjection of the Jews to Grecian monarchs had by this time exerted a very considerable influence on their habits and mode of life. Familiar not only with the language but the literature and philosophy of Greece, many had acquired a strong taste for Grecian studies, preferred the Grecian religion to their own, adopted Grecian manners, and practised Grecian arts.

2. **Joshua or Jason.** Amongst this Hellenizing party none was more active than Joshua the brother of the high-priest, who even assumed the Grecian name of *Jason*. On the accession of Epiphanes he made his appearance among the princes who flocked to Antioch to assure the new monarch of their allegiance, and offered the king the tempting bribe of 440 talents of silver to secure the deposition of his elder brother, and his own appointment to the high-priesthood. Successful in this he caused Onias to be summoned to Antioch, and kept there as a prisoner at large, and then returning to Jerusalem devoted himself to the work of introducing Grecian customs among the people. By a second bribe of 150 talents he obtained permission from his patron to establish at Jerusalem a gymnasium for athletic exercises, and with such success that even the priests *despised the Temple* and *neglected the sacrifices* to take part in the games. He next procured a licence to establish an academy in which the Jewish youth might be brought up in the Grecian fashion, and was empowered to confer the citizenship of Antioch on many of his fellow-countrymen, who eagerly coveted the empty honour.

3. **Menelaus.** For three years the high-priest continued his work of corrupting the manners of his people, and then found the means he had used to acquire his ill-gotten dignity turned against himself. Having occasion to send his brother Onias IV., who had assumed the name of *Menelaus*, to the Syrian court, his envoy embraced the opportunity of offering Antiochus 300 talents a year more than his brother had paid for the office of high-priest, and succeeded in supplanting him in the royal favour. Escorted by a body of Syrian troops, Menelaus then expelled Jason, and assuming the title of high-priest proved even more wicked than his predecessor.

4. **Antiochus invades Egypt.** At this time the thoughts of Antiochus were fixed on the reduction of Egypt. In B.C. 171 he led his forces through Palestine and defeated the Egyptians before Pelusium. In the following year he again attacked

Egypt by land and sea, and reduced the whole country with the exception of Alexandria. While he was before the walls of this city, a report reached Palestine that he was dead. On this Jason, taking advantage of the unpopularity of Menelaus, placed himself at the head of 1000 men, seized Jerusalem, and, while his brother secured himself in the castle of Zion, put great numbers of the Jews to death.

5. **Capture of Jerusalem.** The first intelligence of these events received by Antiochus represented that all Judæa was in a state of rebellion, and that the Jews were rejoicing in his supposed death. Enraged at these tidings he instantly marched upon Jerusalem, and took it by storm. The late proceedings being considered as a revolt, it was resolved to inflict a proportionate punishment. Accordingly for three days Antiochus surrendered the capital to the fury of his soldiers, slew 40,000 of the inhabitants, and sold an equal number into captivity. Under the guidance of the impious Menelaus, he then entered the Sanctuary, seized all the sacred vessels, and carried off treasure to the amount of 1800 talents of gold. He next ordered a great sow to be sacrificed on the brazen altar of burnt-offering, a portion of the flesh to be boiled, and the liquor poured over every part of the Temple, and having thus drained the capital of its treasure, drenched the streets with blood, and profaned its Sanctuary, handed it over once more to the administration of Menelaus, supported by Philip, a Phrygian, and *for manners more barbarous than he that set him there* (1 Macc. i. 20—28).

CHAPTER III.

1. **Third Invasion of Egypt.** His exchequer recruited by this valuable plunder, Antiochus in the following year, B.C. 169, led a third expedition into Egypt, and once more laid siege to Alexandria. But his late proceedings at Jerusalem had raised against him fiercer enemies even than the Egyptians. The Jews, who formed a full half of the population, stung to the quick by the indignities offered to their fellow-countrymen and the desecration of the national Temple, assisted the Alexandrians with the fiercest zeal in repelling his attacks, and once more forced the king to raise the siege.

2. **The Roman Envoys.** Undaunted, however, by this second repulse, he re-appeared before the walls the next year, B.C. 168, and having a still larger force at his command, determined to reduce the city to subjection. But he was now confronted with a power it was impossible to resist. At Eleusis, about 4 miles from Alexandria, he found Caius Popilius Lænas, Caius Decimius, and Caius Hostilius, ambassadors from Rome,

who commanded him to abstain from all hostilities against the Ptolemies, or prepare for war against the Roman republic. The Syrian monarch requested time to refer the matter to his council, but Popilius drew a circle on the sand with his staff round the king, and declared that he should not leave it, till he had given him an answer, which he could report to the senate. Confounded at this determined conduct, Antiochus was obliged to yield, and consented to bow to the senate's decree.

3. **Second Attack on Jerusalem.** Accordingly the command was given to desist from any attack upon Alexandria. But the rage and disappointment of Antiochus knew no bounds. As he returned to his own dominions, Jerusalem unfortunately lay in his way. Accordingly, he detached Apollonius one of his generals, with a division of 22,000 men, and ordered him to wreak that vengeance on the city which he could not inflict on Egypt. Apollonius effected his way into the capital, and waiting till the first sabbath after his arrival, when he knew no resistance was to be dreaded, suddenly let loose his soldiers on the unresisting multitude, instructing them to slay all the men they met, to make slaves of the women and children, plunder the houses, and throw down the city walls.

4. **Cruelties of the Syrians.** His orders were executed with relentless severity; the streets of the city and the courts of the Temple ran with blood; the houses were pillaged; the dwellings near Mount Zion demolished; and with the materials thus obtained the fortifications of that citadel were strengthened, and occupied with a Syrian garrison. This fortress overlooked the Temple, and the Jews could no longer steal into the city, and offer sacrifice in the accustomed place. The daily sacrifice therefore ceased in the month of Sivan, B.C. 167; Jerusalem became deserted; her inhabitants fled; *her sanctuary was laid waste like a wilderness; her feasts were turned into mourning; her sabbaths into reproach; her honour into contempt* (1 Macc. i. 39).

5. **Persecution of the Jews.** But the persecution did not end here. A decree was issued by Antiochus enjoining his subjects to worship his gods, and none other. Some of the Jews now fled from the land, or concealed themselves in caves and mountains. Others, long secretly attached to Grecian customs, consented to conform, *sacrificed unto idols, and profaned the Sabbath* (1 Macc. i. 43). Before long a royal commissioner, named Athenæus, arrived with instructions to enforce a general compliance to the royal edict. He re-consecrated the Temple in honour of Zeus Olympius; erected on the brazen altar of burnt-offering another in honour of that god; and offered swine's flesh upon it.

6. **Destruction of the Sacred Books.** Moreover circumcision, the keeping of the Sabbath, the reading of the Law, were strictly forbidden. Every copy of the sacred books that could be found was seized and defaced, torn to pieces or burnt. Groves were at the same time consecrated, heathen altars set up in every city, and every month, on the birthday of the king, the people were ordered to offer sacrifice and eat swine's flesh. All who refused to yield to the orders of the persecutor, suffered the most fearful tortures. Two women, who dared to circumcise their children, were led round the streets of Jerusalem with their babes hanging round their necks, and were cast down the battlements into the deep valley below the city-walls. Eleazar, an aged man, and one of the principal of the scribes, for refusing to eat swine's flesh was beaten to death, while a mother and her seven sons for the same offence were executed after enduring the most revolting and horrible tortures.

PART III.

Rise of the Asmonæan Dynasty.

CHAPTER I.

1. **Low Estate of the Jews.** Never did the fortunes of the Chosen People look so dark and troubled as now; never did the nation itself, never did the religion of Jehovah appear so near to total extermination. But it was now that God interposed in behalf of His people, and through the genius, bravery, and heroic devotion of one noble-minded family, raised them from their prostrate misery to a height of power, which recalled the glory and the splendour even of the reign of David.

2. **Family of Mattathias.** At Modin, a town situated on an eminence on the road between Jerusalem and Joppa, there lived a priest, named MATTATHIAS, of the line of Joiarib, the first of the 24 courses. The son of Jochanon, the son of Simon, the son of Asamonæus or Chasmon, from whom the family took its name, he could boast of noble blood. At this time he was advanced in years, but his sons were in the prime of life, and were five in number, Johanan, Simon, Judas, Eleazar, and Jonathan. The sad declension of the nation and the ruthless persecution of Antiochus had already roused his keenest indignation, when a royal commissioner, Apelles, arrived at Modin, charged to carry out the edict against the Jewish religion. Knowing his influence in the place, the commissioner used his utmost efforts to induce Mattathias to conform to heathen cus-

toms. But the aged priest declared his resolution to live and die in the faith of his fathers, and when an apostate Jew approached the altar which Apelles had erected to offer sacrifice, he struck him down, and then aided by his sons and the men of the town rushed upon the commissioner himself, slew him and his retinue, and calling upon all such of his fellow-townsmen as were zealous for the Law of Moses to follow him, fled to the mountains of Judæa, where he was soon joined by many who feared God, and hated idolatry.

3. **The Rise of the Nation.** Tidings of these events quickly reached the ears of the Phrygian governor at Jerusalem, and he dispatched a large force, which attacked the patriots on the Sabbath-day, when they were unlikely to offer any resistance, and slew upwards of 1000, with their wives, children, and cattle. In consequence of this untoward incident the little army of Mattathias, though they would not attack, henceforth considered it lawful to defend themselves on the Sabbath.

4. **Death of Mattathias.** But the hardships of the campaign did not suit the advanced age of Mattathias. Sinking under the weight of years, he called together his followers, exhorted them in noble words to constancy and devotion, and bequeathed the command of his little army to Judas, the third and most valiant of all his sons, associating with him Simon, his second son, as chief counsellor. Having given them this prudent advice, he died, and was buried in the sepulchre of his fathers at Modin, amidst the universal lamentations of the people, B.C. 166.

5. **Judas Maccabæus.** Though Judas was young in years, he lacked neither energy nor prudence, and first unfolded the banner of the MACCABEES. This name is of uncertain meaning. Some derive it from the concluding letters of a sentence in Exod. xv. 11, Mi Camo Car Baalim Jehovah, i.e., *Who is like unto Thee among the gods, O Jehovah?* Others, again, derive it from the banner of the tribe of Dan, which is said to have contained the three last letters of the names of Abraham, Isaac, and Jacob. Others, with more probability, understand it to have been a personal appellation of Judas himself, meaning the *Hammerer*, like Martel, the surname of the famous Carlovingian chief, Charles.

6. **Victory of Judas.** Whatever was the precise meaning of the name, the new leader bent all his energies to the task of uniting in a compact body all who were zealous for the national faith. At length Apollonius, who had recently signalized himself by plundering Jerusalem, at the head of a large army, mostly composed of Samaritans and apostate Jews, marched

against the patriot chief, but was totally defeated and slain. Tidings of this disaster roused Seron, the deputy-governor of Cœle-syria, and he went forth at the head of a still larger force, determined to have his revenge. Judas did not decline the combat, which took place at Beth-horon, and resulted in the complete defeat of the Syrian general. These two disasters moved the indignation of Antiochus beyond measure. Unable, however, himself to take the field, he entrusted the government of all that portion of his empire, which lay between the Euphrates and the borders of Egypt, to Lysias, one of his nobles and of the blood royal, and gave him the command of half his army, with instructions utterly to *destroy and root out the strength of Israel and the remnant of Jerusalem* (1 Macc. iii. 35).

CHAPTER II.

1. **Battle of Emmaus.** Having received these instructions, Lysias early the next year, dispatched 40,000 troops into Judæa, under the command of Gorgias and Nicanor, two generals of tried ability. While the Syrian troops, who were shortly joined by 7000 cavalry, encamped at Emmaus, about a mile to the north-east of Modin, Judas, with barely 3000 men, was left to confront the vast hosts of the enemy. So certain did the Syrians deem themselves of a victory in the approaching encounter, that Nicanor had proclaimed beforehand in all the cities and seaports round about a sale of Jewish captives, at the rate of 90 for a talent, and now dispatched Gorgias with 5000 infantry and 1000 cavalry, to surprise him by night, and cut off his retreat into the mountains. But the Jewish warrior was no sooner made aware of his intention, than he instantly conceived the daring design of attacking the camp of Nicanor, in the absence of his brother commander, and sallying forth, fell upon it with the utmost fierceness at midnight. Fully believing in the certain success of Gorgias, Nicanor had made no provision against such an attack, and the Syrians without striking a blow fled precipitately and left their camp at the mercy of their foes, with all the wealth which it contained.

2. **Defeat of Gorgias.** Meanwhile Gorgias was wandering in the mountains, vainly searching for the little army of Judas, who having persuaded his men to restrain themselves from rifling the Syrian camp till their victory was complete, calmly awaited his return. The first sight that met the Syrians, when they came back, was the flame of their blazing tents; the first sound, the signal from the Maccabæan trumpets for the onset. Filled with alarm they too fled precipitately, nor attempted to lift a hand against the victorious Hebrews.

3. **Further Victories of Judas.** Thus closed the first campaign of the Maccabees. Furnished from the recent spoils with ample arms and ammunition, and joined by numerous fresh followers, Judas was now able to cope successfully with the forces of Timotheus, governor of the country beyond the Jordan, as also of Bacchides, an experienced Syrian general. Next year he was called to confront Lysias himself, at the head of 60,000 infantry and 5000 cavalry, and again succeeded in obtaining decisive advantages.

4. **Re-dedication of the Temple.** Successful on every side, Judas now turned his thoughts towards Jerusalem. On ascending Mount Moriah, and entering the courts of the Temple, a sad scene of desolation met his eyes. The gates were in ashes; the priests' chambers were in ruins; *shrubs grew in the courts as in a forest, or on one of the mountains* (1 Macc. iv. 38), while the sanctuary itself was empty and exposed to all eyes. Having taken the precaution to fill the avenues with his choicest troops to be on the watch against the Syrian garrison in the Acra, Judas at once cleared the sacred precincts, constructed a new altar, replaced the holy vessels, reinstated the priests, rekindled the sacred flame, and three years after its desecration by Apollonius celebrated the re-dedication of the Temple, on the 25th of the winter month Chisleu, in the year B.C. 166, with a festival which lasted 8 days.

CHAPTER III.

1. **Death of Epiphanes.** Meanwhile Epiphanes, the terrible oppressor of the Jews, being struck with an incurable disorder, died B.C. 164, at the village of Tabæ near Mount Zagros, on the road to Babylon, having appointed his foster-brother Philip regent of Syria, and guardian of his son, Antiochus the Fifth. On receiving intelligence of his death, Lysias, who was himself of the blood royal, assumed the government as guardian of Antiochus Eupator, another son of the deceased king, who was at this time but nine years old.

2. **Invasion of Lysias.** His first act was to attempt the reconquest of Judæa, and marched thither with all his forces to the number of 180,000 infantry, 20,000 cavalry, and 32 elephants. Several obstinate contests took place, in one of which Eleazar covered himself with glory by rushing under an elephant, and stabbing it in the belly, to be himself crushed to death by its fall.

3. **Judas governor of Palestine.** Perceiving the strength of the foe, Judas now fell back upon Jerusalem, and entrenched himself in the Temple-fortress. Before long Lysias received

information that Philip had been appointed regent by the late king, and had succeeded in taking Antioch. On this he hastily concluded a treaty with the Jews, guaranteeing to them the use of their own laws and religion, and retired to Syria, while Judas was recognised as governor of Palestine, B.C. 163.

4. **Accession of Demetrius.** It has been mentioned, that in the year B.C. 175, Demetrius was sent as a hostage to Rome, in exchange for his uncle Antiochus Epiphanes. Secretly leaving Italy, he now landed with a small force at Tyre, and easily succeeded in putting Antiochus and Lysias to death, and seizing the crown. Then determined to recover his authority in Judæa, and crush the Maccabæan chief, he sent a large army under Nicanor into the country. Nicanor, taught by past experience to entertain a wholesome dread of his enemy's prowess, at first endeavoured to get him into his power by treachery. Unsuccessful in this, and urged on by the express orders of Demetrius, he then ventured to attack him at Capharsalama, but was defeated with the loss of 5000 men. Shortly afterwards, with 40,000 men he again attacked him at Adasa, about 30 stadia from Beth-horon, where his whole army sustained a total rout, and he himself fell amongst the slain.

5. **Death of Judas.** This signal victory restored peace for a short time to Judæa, and Judas resolved to improve this interval by concluding an alliance with the Romans. Accordingly he sent two ambassadors to the metropolis of the West, but before they could return, the Syrian king had sent Alcimus and Bacchides with the entire force of his realm into Palestine. Never were the Maccabæan patriots so ill prepared to meet this fresh invasion. The mass of the people were tired of constant fighting, and Judas was unable to bring more than a very small force into the field, and of these, a large portion deserted him on the eve of battle. With 800 men, however, he ventured to attack the Syrian host at Eleasa, not far from Ashdod, and actually succeeded in routing their right wing with enormous loss. But the odds were far too desperate, and the brave chief fell amongst a number of gallant followers, and was buried amidst universal lamentation in the ancestral tomb at Modin.

CHAPTER IV.

1. **Jonathan Maccabæus.** The death of their great leader was a terrible blow to the hopes of the Jewish patriots, and for a short time their plans were totally disorganised. At length, however, they offered the command to Jonathan, surnamed Apphus (*the wary*), the youngest son of Mattathias. In view of the present desperate circumstances of the nation, the new

leader did not attempt to operate in the open country, but retired to the wilderness of Tekoa, where the Syrian general in vain endeavoured to surprise and capture him. At length, wearying of a campaign which brought little glory and less profit, he sought means to secure an honourable retreat. Informed of the altered feelings of his foe, Jonathan thereupon sent envoys, and succeeded in concluding a peace, agreeing to acknowledge Bacchides as governor under the Syrian king, and obtaining a promise from that general that he would not enter the land again. On these terms, hostilities were suspended, and the authority of Jonathan as deputy governor of Judæa was publicly recognised.

2. **Revolution of Balas.** After the lapse, however, of a very few years, a revolution took place in Syria, which produced a surprising change in his fortunes. About the year B.C. 153, Demetrius having become extremely unpopular with his subjects, a young man named Balas was persuaded to give himself out as the son of Antiochus Epiphanes, and to claim the Syrian throne. Demetrius, roused at last from his lethargy, collected an army, and prepared to defend his crown. Both kings had an equal interest in securing the friendship of Jonathan. Demetrius offered to make him commander-in-chief over Judæa, to allow him to levy soldiers, and also undertook to release the Jewish hostages held by the Syrian garrison in the Acra.

3. **Offer of Balas.** Balas, however, resolved to outdo Demetrius in the liberality of his promises. Accordingly, he wrote a letter in which he saluted Jonathan as his "brother," conferred upon him the high-priesthood, which had now been vacant seven years, and sent him the purple robe, and the crown of an *ethnarch*, or independent prince of Judæa. Jonathan accepted all that he conferred, and without openly espousing the cause of either king, assumed the pontifical robes at the Feast of Tabernacles, and thus the reign of the Priest-kings of the Asmonæan line commenced, B.C. 153.

4. **Defeat of Demetrius.** As soon as Demetrius was informed of the offers of Balas, he wrote a second time to Jonathan, and made him the most extravagant promises if he would espouse his cause. But the Jews, remembering what they had suffered at his hands, could not be convinced of his sincerity, and threw all the weight of their influence into the cause of his rival. At first the efforts of Balas were unsuccessful, but eventually, B.C. 150, he succeeded in completely routing the army of Demetrius, mounted the Syrian throne, and raised Jonathan to the rank of *meridarch*, or ruler of a part of the empire.

5. **Death of Balas.** But the prosperity of the usurper of

the Syrian throne was shortlived. So long as the contest with the late king continued, he evinced both energy and courage, but no sooner was his power confirmed, than he gave himself up without restraint to the indulgence of the worst passions, and became only an object of contempt to his subjects. Eventually Demetrius, surnamed Nicator, was acknowledged as king, while Balas fled to Abæ in Arabia, where he was murdered by a native chief named Zabdiel.

CHAPTER V.

1. **Jonathan and Demetrius.** The accession of the new Syrian monarch once more raised the hopes of the faction opposed to Jonathan, who had gathered his forces and laid siege to the Syrian garrison at Jerusalem. This was eagerly reported to Demetrius, and he instantly sent for the priest-king to meet him at Ptolemais. Great as was the risk, without suspending the siege, Jonathan forthwith set out thither with some of the elders of the Sanhedrin, and pleaded his cause with such effect that he was confirmed in all the dignities he had received from Balas, and even secured for himself still further advantages.

2. **Revolt of Tryphon.** The reign of Demetrius was of no long duration. Attached to the court of the late usurper Balas was a Syrian Greek, named Diodotus, or, as he was afterwards called, Tryphon, *the Luxurious*. Perceiving the unpopularity of Demetrius, he obtained possession of his young son Antiochus, and returning to Antioch shewed him to the disaffected soldiers, and easily persuaded them to revolt against Demetrius. A battle was fought in which that king was defeated, and the young prince was crowned at Antioch, and assumed the title of Theos, *the God*.

3. **Antiochus Theos.** One of the first steps of the new monarch was to secure the co-operation of Jonathan and his people. Accordingly he not only confirmed all former grants made to the Jewish nation, and remitted all arrears of tribute, but sent him a purple robe and gold chain, and invested his brother Simon with the command of all the royal forces between the "ladder of Tyre" and the frontiers of Egypt.

4. **Capture of Jonathan.** Tryphon, however, though he had placed Antiochus on the throne, soon resolved to usurp the royal authority for himself. The only serious obstacle to his design was the faithfulness of Jonathan to the Syrian king. At all risks, therefore, he determined to get the Jewish prince into his power, and for this purpose advanced into Palestine with a considerable force. Jonathan met him with an army of

40,000 men. Afraid to confront so numerous a force, Tryphon resorted to treachery, and pretended that the sole object of his coming was to place Jonathan in possession of Ptolemais. Completely deceived, the Jewish prince disbanded all his forces, excepting 3000 men, and having left 2000 of these in Galilee, set out with the scanty remainder for Ptolemais. No sooner however had he entered the city, than the traitor Tryphon ordered the gates to be shut, butchered Jonathan's retinue to a man, and flung him loaded with chains into a dungeon.

CHAPTER VI.

1. **Simon Maccabæus.** News of these occurrences filled the Jews with the deepest sorrow and the utmost consternation. For 17 years their late leader had conducted the affairs of the country with prudence, vigour and success. Now all their fair hopes seemed destined to be crushed, if the perfidious Tryphon should succeed in following up the success he had already gained. In this emergency the eyes of all were turned towards Simon surnamed *Thassi*, the elder and only surviving brother of Jonathan, whom the aged Mattathias on his death-bed had commended for his prudence in council. He therefore assumed the command of the patriot forces, and was acknowledged as their leader.

2. **Murder of Jonathan.** His first step was to finish the walls and fortifications of Jerusalem and to place the country in a complete posture of defence. He then went forth to meet Tryphon, who retiring across the Jordan into the land of Gilead, put the heroic Jonathan to death, and then hurrying to Syria, murdered the young king Antiochus, and seized the supreme power, which he exercised with cruelty and violence. As soon as he retired Simon brought the body of his brother to Modin, where he laid it with great pomp in the ancestral tomb, and erected over it a magnificent monument.

3. **Simon and Demetrius.** The continued tyranny of Tryphon once more raised the hopes of Demetrius, and the Jews resolved to espouse his cause in preference to that of his treacherous enemy. Accordingly Simon sent an embassy offering to acknowledge his supremacy, and to aid him against the usurper. Demetrius received the proposition with alacrity, and agreed to recognize Simon as the high-priest and prince of Judæa, to renounce all claims on the Jewish nation for tribute, customs, and taxes, and to grant an amnesty for all past offences against himself. This amounted to a virtual recognition of the complete independence of the country, and

the year B.C. 143, in which it was granted, was regarded as the first year of the "freedom of Jerusalem."

4. **Prosperity of Simon.** Secure from all immediate danger of foreign interference, Simon now devoted his energies to provide for the internal security of his kingdom. He began by reducing the fortresses that still held out, and then turning his attention to the Syrian garrison at Jerusalem reduced it to such straits that the troops composing it finally agreed to evacuate the fortress on condition that their lives were spared. These terms were accepted, and Simon entered the place on the 23rd day of the second month of the year B.C. 141.

5. **Death of Simon.** Save during a brief invasion of Palestine by a new king of Syria, Antiochus Sidetes, the Jews now enjoyed a season of peace, and Simon, though far advanced in age, devoted himself assiduously to the superintendence of the internal affairs of his people, while his three sons guarded the frontier. Determined to inspect in person the national defences, he now visited Jericho, where his son-in-law Ptolemy held the supreme command. Ptolemy bore no good-will towards the priest-king, and had resolved to assassinate him and raise himself to supreme power. The visit of Simon, with his two younger sons Judas and Mattathias, presented a favourable opportunity for carrying out his designs, and he treacherously murdered the three at a banquet, B.C. 135. Then sending messengers to Gazara he instructed them to slay his other son John Hyrcanus; but the latter receiving speedy tidings of what had occurred at Jericho, put the intended assassins to death, and hurrying to Jerusalem, was acknowledged as his father's successor.

6. **Successes of John Hyrcanus.** Shortly after his accession the Syrian monarch led his forces into Palestine, overran the whole country, and laying siege to Jerusalem, reduced Hyrcanus to the greatest extremities. At length the Feast of Tabernacles drew near, and Hyrcanus requested a week's respite to celebrate that festival. With rare generosity, his adversary not only granted his request, but supplied the besieged with victims for the sacrifices, and gold and silver vessels for the Temple service. Such kindness induced Hyrcanus to send an embassy, and endeavour to obtain a suspension of hostilities. In this he succeeded, and peace was concluded on far better terms than he had any right to expect.

7. **Death of Hyrcanus.** Before long disorders of every kind rapidly succeeded one another in the Syrian kingdom, and Hyrcanus threw off the Syrian yoke altogether, and after

reducing various fortresses on the further side of the Jordan, invaded Samaria, captured Sychem, and levelled with the ground the temple on Mount Gerizim, which for 200 years had been a constant offence to his subjects. During the next 20 years Judæa enjoyed profound peace under the energetic government of Hyrcanus, who escaping the fate of the older members of the Maccabæan family, died in peace, B.C. 106, bequeathing the sovereignty to his wife.

8. **Alexander Jannæus.** For a short time Aristobulus, the son of the deceased king, held the supreme power, but dying within two years, Alexander Jannæus was placed upon the throne B.C. 105. Taking advantage of the disordered condition of the Syrian kingdom, he turned his arms against Moab, Gilead, Ammon, and Arabia Petræa, and gained several successes. His reign, however, was disfigured by constant civil wars, and on his death, B.C. 79, his queen Alexandra assumed the supreme power.

PART IV.

Decline of the Asmonæan Dynasty; interference of the Romans, and rise of the Herodian Family.

CHAPTER I.

1. **Aristobulus.** Besides the new high-priest, Alexander had left another son named Aristobulus, a man of an ardent and impetuous temper. When after a successful reign of 9 years, queen Alexandra died, B.C. 69, and Hyrcanus II. was placed on the throne, Aristobulus, summoned his adherents from the frontier cities, and marched towards Jerusalem. So strongly did the army declare itself in his favour and so many were the desertions to his side, including even not a few members of the Sanhedrin, that Hyrcanus with such of his adherents as still remained faithful took refuge in the fortifications of the temple. But provisions failing them, they were unable to stand a lengthened siege, and were soon compelled to yield to Aristobulus, who thus obtained possession of the entire kingdom, while his brother, who was of a feeble and indolent disposition, retired into private life after a brief reign of three months.

2. **Antipater.** But now a different actor appeared upon the scene, destined to prove a far more fatal enemy to the Asmonæan dynasty, and to raise his own house upon its ruins. This was Antipater, the son of an officer who had been high

in the confidence of Alexander Jannæus, and had been appointed governor of Idumæa. A man of great courage and astuteness, he had acquired a complete mastery over the feeble Hyrcanus, and repeatedly urged him to attempt the recovery of his throne, but for a long time the indolent prince absolutely refused to listen to his suggestions. At length, by representing that his life was in danger, he succeeded in persuading him to fly with himself to the court of Aretas, king of Arabia, whom he induced, by promising to restore twelve frontier cities which Jannæus had taken and united to Judæa, to espouse his cause. At the head of 50,000 men Aretas marched into the country, and being joined by the partisans of Hyrcanus, defeated Aristobulus, and closely besieged him in the Temple-fortress at Jerusalem.

3. **The Roman army at Damascus.** At this juncture news reached Jerusalem that a Roman army had seized Damascus, and was advancing towards the country. This intelligence determined both brothers to try and secure the aid of these powerful arbitrators, and their emissaries soon appeared before Scaurus at Damascus, with 400 talents. The Roman general at first hesitated which side to espouse, but at length reflecting that Aristobulus was in possession of the Temple-fortress, and therefore of the treasures, he ordered Aretas to withdraw, and break up the siege.

4. **Pompey and Aristobulus.** Before long Pompey the Great arrived in person at Damascus, and the brothers appeared, attended by numerous witnesses in support of their respective claims. Pompey listened with attention to their arguments, and then closed the conference by announcing his purpose of settling the question in person at Jerusalem. The impetuous Aristobulus, divining that the decision would be adverse to his interests, prepared for resistance by flinging himself into the fortress of Alexandrium, on the road between Jericho and Jerusalem, a position well adapted for resisting an approach to his capital.

5. **Aristobulus flies to Jerusalem.** Professing the greatest indignation at this conduct, Pompey marched through the country east of the Jordan, and besieged Aristobulus in his stronghold. After three fruitless interviews, Aristobulus was forced to sign written orders for the surrender of all his strongholds, and on promise of obedience was liberated. Fleeing to Jerusalem, he now betook himself to the Temple-fortress, and prepared for a siege. Pompey advanced to Jericho, and thence to Jerusalem. The partisans of Hyrcanus, who were the most numerous, threw open the gates, those of Aristobulus

remained within their stronghold, and resolutely refused the summons of the Roman general to surrender.

6. **Pompey visits the Temple.** On this Pompey sent to Tyre for his military engines, and prosecuted the siege with the utmost vigour for three months. It might have been protracted still longer, but for the suspension of hostilities by the Jews on the Sabbath-day. At length the largest of the towers was thrown down by one of the battering engines, and Cornelius Faustus, a son of Sylla, mounted the breach, and the day was gained B.C. 63. A terrible carnage now ensued, during which the priests remained unmoved at the altar, and continued their solemn services, pouring out their drink-offerings, and burning their incense, till they were themselves stricken down. The conqueror entered the Temple, and, amidst the horror of the Jews, explored the total darkness of the Holy of Holies, and found, to his great amazement, neither symbols, nor statues, nor representation of any deity. He surveyed with interest the sacred vessels, the golden altar of incense, the golden candlestick, and the Temple treasures, but with politic generosity left them untouched. He then ordered the sacred enclosure to be cleansed from the profanation of his soldiers, nominated Hyrcanus to the high-priesthood, though without the royal diadem, and confined the limits of his jurisdiction to Judæa. The walls of the city having been demolished, he then set out for Rome, taking with him the captive Aristobulus, as also his two sons and two daughters, to grace his splendid triumph.

7. **Crassus spoils the Temple.** Nine years afterwards, B.C. 54, the celebrated triumvir Marcus Crassus succeeded to the prefecture of Syria. He was a man of mean abilities, but of great wealth, and unbounded avarice. Resolved on entering upon a war with Parthia, he hurried to his province, and with some of the troops he had already collected, entered Jerusalem, attracted by the well-known fact that the treasury of its Temple contained 2,000 talents, equivalent to nearly £2,000,000 sterling, besides vessels of gold and silver to an almost equal amount. The Jews were powerless to resist him, and Eleazar, the guardian of the Temple, offered him a solid bar of gold, weighing nearly 1,000 pounds, concealed in a beam of wood, on condition that he left the rest of the treasures untouched. Crassus solemnly promised to be satisfied with this huge ingot, took it, and in defiance of his plighted faith, robbed the Temple of all the treasures he could lay his hands on, not sparing even the sacred vessels. He then set out against the Parthians, crossed the Euphrates, and plunged into

the sandy deserts of Mesopotamia, to be defeated with the loss of nearly his entire army at the disastrous battle of Carrhæ, B.C. 53.

CHAPTER II.

1. **Julius Cæsar at Alexandria.** Misfortune seemed to follow in the footsteps of every Roman general that interfered in the affairs of Judæa, and now the disastrous issue of the battle of Pharsalia, B.C. 48, drove Pompey to the shores of Egypt, there to perish by the blow of an assassin. Before long, however, a new actor appeared upon the stage. Master of Rome, nominated dictator for the second time, Julius Cæsar repaired to Egypt in pursuit of his rival, and a few days after his death arrived at Alexandria. For the purpose of effecting a diversion in his favour, he had liberated Aristobulus, and sent him to Palestine with two legions to overawe Syria. But the partisans of Pompey managed to poison him on the way, and Scipio, who held the command in Syria, seized his son Alexander, and caused him to be beheaded after a mock trial at Antioch.

2. **Craft of Antipater.** The supremacy was thus left in the hands of Hyrcanus, or rather of his minister Antipater, who really ruled in his name. With prudent alacrity the wily Idumæan did everything in his power to promote the cause of Cæsar. He contributed to the reduction of Pelusium, conciliated the Jews in Egypt, who had espoused the cause of the opposite party, and received wounds in almost every part of his body, while fighting on his behalf. Cæsar was not slow to declare his gratitude. Having brought the Egyptian war to a close B.C. 47, he conferred upon his friend the privileges of Roman citizenship, appointed him procurator of Judæa, and granted him permission to restore the ruined fortifications of Jerusalem.

3. **Herod tetrarch of Galilee.** Antipater now commenced rebuilding the walls which had been overthrown by Pompey, and then set out on a tour through the country, suppressing tumults, and exhorting all to submit to the rule of Hyrcanus. Soon waxing bolder, he appointed his eldest son Phasael, military governor of Judæa, and conferred the tetrarchy of Galilee on his younger son Herod, afterwards Herod the Great. Though but a youth of 25, the new governor of Galilee soon began to give signs of that decision of character which subsequently distinguished him. Turning his energies against numerous robber bands, who infested his province as also the confines of Syria, he executed Hezekias, one of their notorious chiefs, with nearly all his associates.

4. **Herod before the Sanhedrin.** Summoned before the Sanhedrin to answer for putting so many to death without a trial, he came, not in the garb of a suppliant, but clothed in purple, accompanied by a strong escort, and bore with him a letter from Sextus Cæsar, ordering his acquittal of the capital charge. The great council was terrified. Not a man dared to lift his voice to accuse him, backed as he was by the terrible power of the Roman governor, save Sameas, or Shammai, one of the most learned Rabbis, and a man of unblemished character. He sternly rebuked the accused for the haughty independence he had evinced, and the others, emboldened by his conduct, were ready to pronounce the sentence of death. Hyrcanus now interposed, and secretly advised Herod to fly from the city. He took the advice, and hurried to Damascus, where he threw himself at the feet of Sextus Cæsar, and in consideration of a heavy bribe, was appointed governor of Cœlesyria and Samaria. Burning with rage, he then gathered an army, marched against Jerusalem, and would have taken summary vengeance on his opponents, had it not been for the intervention of his father and brother, who advised him to be satisfied with his acquittal and draw off his troops.

5. **Assassination of Cæsar.** Two years afterwards, B.C. 44, Cæsar was assassinated on the Ides of March, in the senate-house at Rome. Cassius, the chief conspirator, betook himself to Syria, and began to impose heavy tribute on the various cities of Asia Minor. Palestine was assessed to pay the enormous sum of 700 talents of silver, and Antipater commissioned his son Herod to collect the contribution from Galilee, while Malichus, a powerful Jew, and principal adherent of Hyrcanus, collected the rest. With characteristic tact Herod employed himself diligently in raising his quota, and repairing to Cassius with 100 talents, gained his hearty good will, while Malichus so incensed him by his dilatoriness, that he would have put him to death, had not Hyrcanus soothed the Roman's anger by the present of another 100 talents.

6. **Herod is betrothed to Mariamne.** It was now clear that the virtual supremacy lay in the hands of the sons of Antipater, and that the party of Hyrcanus could but struggle in vain against their influence. It was not, however, their interest to come to an open rupture with the high-priest, and Herod for the sake of conciliating the people, who still clung with unabated devotion to that noble race, resolved to ally himself with a princess of the Asmonæan family. He had already married Doris, a native of Judæa, and by her had become the father of a son Antipater. He now was betrothed

to the beautiful and accomplished granddaughter of Hyrcanus, the famous Mariamne, who was as yet a child.

7. **Battle of Philippi.** In the year B.C. 42, the forces of Brutus and Cassius had met their opponents Antonius and Octavius on the bloody field of Philippi, and had sustained a disastrous defeat. The conquerors separated; Octavius departed for Italy, Antonius for Asia. On his arrival in Bithynia a number of influential Jews waited upon Antonius with bitter complaints against Phasael and Herod, but Herod plied him with such heavy bribes, that the deputation withdrew unable to effect anything.

8. **Herod flies to Rome.** Before long the Parthians, under Pacorus, entered Syria, overran the whole country, and made themselves masters of Sidon and Ptolemais. Antigonus resolved to court the assistance of these unexpected allies, persuaded Pacorus to espouse his cause, and marched against Jerusalem. After an obstinate struggle the Parthian general with a few horsemen was admitted into the city, and offered to act as umpire between the rival claimants. Phasael assented, and in an evil hour for himself, accompanied by Hyrcanus repaired to the court of the Parthian governor of Syria, who threw them into chains. Thereupon Herod, suspecting treachery, and warned by Mariamne, secretly escaped with a picked body of troops from Jerusalem, and made his way to Masada, a strong fortress on the south-western side of the Dead Sea. There he left Mariamne and his family, and in charge of 800 men made his way to Pelusium, and so to Alexandria, whence he took ship, and sailed for Rome, B.C. 40.

CHAPTER III.

1. **The Parthians masters of Jerusalem.** Meanwhile the Parthians had made themselves masters of Jerusalem, reinstated Antigonus in the supreme power, and delivered into his hands the captives Hyrcanus and Phasael. The new ruler, unwilling to put his aged uncle to death, but determined that he should never be able to hold the office of high-priest again, caused his ears to be cropped off, and then sent him to Seleucia in Babylonia, to be retained as a prisoner by the Parthians. Phasael, knowing his death was certain, anticipated the executioner by beating out his brains against the walls of his prison.

2. **Herod appointed King of Judæa.** Reaching Rome Herod found Antonius at the very summit of power. The Roman received him with much kindness, and introduced him to Octavius, who calling to mind the aid which the great Ju-

lius had received from Antipater during his Egyptian war, was no less ready to befriend him. Herod protested he wished for nothing more than that Aristobulus, the brother of his betrothed Mariamne, should be placed on the throne of Judæa. But the triumvirs would not entertain the proposition for a moment, and with the assent of the senate Herod was formally nominated King of Judæa, and preceded by the consuls and other magistrates, walked in procession between Antonius and Octavius to the Capitol, where the usual sacrifices were offered, and the decree formally laid up in the archives.

3. **Herod besieges Jerusalem.** A week only had elapsed since the arrival of Herod in Italy. But without losing a moment he hurried to Brundusium, and thence took ship for Ptolemais, where he presented himself after an absence of barely three months. Invoking the aid of Ventidius the Roman general, who had been sent to check the advance of the Parthians, he marched upon Jerusalem, and encamped on the west side of the city B.C. 38. Finding, however, that he could not reduce it with the forces then at his command, he repaired to Samaria, and there was formally united in marriage with the beautiful Mariamne.

4. **Capture of the City.** Early in the following spring, B.C. 37, he again set out for Jerusalem, supported by Sosius, the lieutenant of Antonius, with 11 legions and 6000 cavalry. Upwards of 40 days elapsed before the first wall was taken, 15 before the second was reduced. Fighting with reckless courage, the besieged were driven successively from the outer court of the Temple and the lower city into the interior of the Sanctuary, nor was it till after five long months of combat that the signal could be given for an assault. Thereupon a dreadful massacre ensued. Multitudes were butchered in the narrow streets, many crowded together in their homes, many flying for refuge to the Sanctuary, while Herod used every effort to mollify the wrath of the legions, and even threatened to cut down any who attempted to penetrate into the Holy of Holies. Finding all was lost, Antigonus at length descended from the Temple-fortress, where he had taken refuge, and flung himself at the feet of Sosius. The Roman treated him with contempt and scorn, and carried him to Antioch to await the pleasure of Antonius himself. The latter, at the request of his favourite now installed in power, had the unfortunate prince tried and condemned, and after he had first been scourged by the Roman lictors, struck off his head. Thus ignominiously perished the last priest-king of the Asmonæan dynasty, 126 years after Judas Maccabæus obtained the government of Judæa.

5. **Cruelties of Herod.** Herod had now attained the highest object of his ambition. But though successful, he clearly foresaw the difficulty and danger of his position, and selecting 45 of the most prominent partisans of Antigonus, he put them all to death. He next wreaked his vengeance on the Sanhedrin, every member of which was executed save two only, Sameas and Pollio, who alone during the late siege had urged their countrymen to capitulate and receive him as king.

6. **Aristobulus high-priest.** The question of the appointment to the high-priesthood next required to be disposed of, and Herod conferred the coveted post on Ananel, an obscure priest of the line of Aaron, whom he had summoned from Babylon. But this selection rousing the indignation of Aristobulus, his youthful brother-in-law, and of his wife Mariamne, he forthwith deposed him, and with great pomp installed Aristobulus in his stead. The people were delighted at his elevation, and when the handsome youth appeared before them at the Feast of Tabernacles clad in the gorgeous robes of his office, they could not restrain the expression of their admiration, and their shouts of acclamation rent the air.

7. **Murder of Aristobulus.** This sealed the doom of the unfortunate young man. Seeing in him a possible rival, Herod resolved to compass his destruction. Repairing with him to Jericho, the two, with many of their retinue, betook themselves to the fish-ponds, where several attendants, suborned for the purpose, plunged Aristobulus under the water, and held him down till life was extinct.

8. **Grief of Alexandra.** Next day it was announced at Jerusalem that he had been accidentally drowned, and the spectacle of the dead body excited the wildest sorrow. Herod himself pretended the utmost grief. But neither the tears he shed, nor the magnificent funeral with which he honoured the young man's remains, could divert the popular suspicion and indignation. Least of all could he deceive the bereaved mother. The grief of Alexandra was intense, and she wrote to Cleopatra a full account of the treacherous deed. The Egyptian queen, moved by her touching story, would not let Antonius have any rest till he had promised that the matter should be investigated. On his arrival, therefore, at Laodicea, B.C. 34, the triumvir sent to Herod, and demanded an explanation of the death of Aristobulus. Before setting out Herod entrusted to his uncle Joseph not only the government of Jerusalem, but the care also of the beautiful Mariamne, strictly enjoining him, in the event of his own death, to slay her rather than let her fall into the hands of Antonius. Having

thus provided for the worst he departed, and presented himself before the Roman, who, won over by his confidence, and still more by his lavish bribes, not merely dismissed the charges against his favourite, but placed him by his side on his judicial throne, and heaped upon him every mark of distinction.

9. **Danger of Mariamne.** Meanwhile very different events had occurred at Jerusalem. In an evil hour Joseph had revealed his secret instructions respecting Mariamne, and while she and Alexandra were indulging in transports of rage, a sudden rumour reached the city that Herod had failed in his mission, and been put to death. Instantly both mother and daughter took measures for seizing the supreme power, and Alexandra indulged the hope that the glorious beauty of her daughter might win the affections even of the paramour of Cleopatra. But in a moment all these schemes were dashed to the ground. Letters arrived announcing Herod's complete success, and soon he himself appeared. His sister Salome, jealous of the charms of Mariamne, filled his mind with suspicions against her, which at first he refused to credit. But unhappily one day, as he was protesting his undying love, she chanced to enquire how, if he really loved her, he could have given the order for her execution. Furious at the discovery of his secret compact, he rushed from her arms, and was on the point of putting her to death with his own hand. Her loveliness, however, induced him to spare her, and he contented himself with ordering the instant execution of his uncle Joseph, and flinging Alexandra into prison with every mark of insult.

CHAPTER IV.

1. **Battle of Actium.** Before long the friendship between Octavius and Antonius was broken, and the latter, defeated in the decisive battle of Actium, B.C. 31, left the supremacy of the world to his rival Octavius. Herod's fate once more seemed to tremble in the balance. But, equal to the emergency, he provided with characteristic energy and boldness an escape from his embarrassments. Having first caused Hyrcanus to be executed, he resolved to make a personal appeal to Octavius, and before he left, sent his mother, sister, and children to Masada, and placed Mariamne in the fortress of Alexandrium, under the custody of faithful adherents, Soemus the Ituræan, and Joseph his steward, again enjoining that, in the event of his death, Mariamne should be instantly dispatched.

2. **Herod and Octavius.** Then setting out for Rhodes he appeared before Octavius and addressed him in a speech of the utmost freedom, which so completely won over the arbiter of

the world, that he treated him with the greatest distinction, and not only conferred upon him the territory around Jericho, which had been ceded to Cleopatra, but reannexed to his dominions various cities and maritime towns.

3. **Execution of Mariamne.** But these successes did little towards compensating the Jewish king for the loss of the affections of Mariamne, who had again discovered the secret orders given to her guardian, and persisted in rejecting his caresses. At this juncture the envious Salome suborned the royal cupbearer to accuse the queen of having bribed him to poison his master. This new accusation filled Herod with such rage that he ordered Mariamne's favourite eunuch to be put to the rack, and directed that she herself should be arraigned before a tribunal of judges on a charge of adultery. The judges, too terrified to do any thing but obey his bidding, pronounced her guilty, and sentenced her to death. But though he had procured her condemnation, the tyrant shrunk from proceeding to her execution. His mother and sister, however, suffered him to have no rest, and so worked upon his feelings that at length he signed the fatal order for her execution, and Mariamne was led forth to die, B.C. 29. But now a reaction set in. The terrible reality of the deed, combined with a sense of his own loss, so wrought upon his feelings, that he became the victim of the most violent remorse, and becoming gloomy, stern, revengeful, was more ready than ever to resort to cruelty and bloodshed.

4. **Innovations of Herod.** Meanwhile, B.C. 27, the senate of Rome had conferred upon Octavius the title of *Augustus*, the *august*, the *divine*, and soon in every part of the empire temples began to rise in honour of the divinity of the Emperor. Herod resolved not to be behindhand in adulation towards his patron, and he devoted himself with increasing zeal to the introduction of foreign customs into the country. He inaugurated, therefore, public exhibitions and spectacles of all kinds; erected a theatre within, an amphitheatre without, the walls of Jerusalem; instituted quinquennial games, which were celebrated on a scale of the most lavish magnificence; invited to his capital the professors of every kind of gymnastic exercises, and did not even shrink from exhibiting in the city of David shows of gladiators and combats with wild beasts.

5. **Disaffection of the People.** The stricter Jews regarded with horror those innovations, and at length ten men formed a conspiracy to assassinate the king as he entered the theatre. The plot was betrayed, and they were put to death with the most cruel tortures. The people, sympathizing with their

sufferings, seized the informer who had betrayed the secret to Herod, tore him to pieces, and flung his flesh to the dogs. This roused the king in his turn to retaliate, and seizing the ringleaders he put them to death, together with their families, B.C. 25. These risings, however, convinced him that his life was insecure, and he had recourse to various measures of precaution. He erected a palace on the impregnable hill of Sion; restored and enlarged the Temple-Fortress, and rebuilt and founded various cities to serve as military ports and retreats on occasions of danger.

6. **Foundation of Cæsarea.** Moreover he resolved that his kingdom should have a naval harbour and a maritime city, whereby he might communicate more securely with the western world. A convenient point along the coast-line of Palestine offered itself at a spot called Strato's Tower, situated about 30 miles south of Mount Carmel. To protect the shipping from the violent south-west winds, which blew along the coast, it was first necessary that a breakwater should be constructed. Accordingly enormous stones were sunk in deep water to form a mole 2000 feet in length. This supported a pier, 200 feet wide, defended by a wall and towers, and formed a sort of double harbour equal in size to the Piræus at Athens, and surrounded with broad landing wharves. The entrance was from the north, so that a vast fleet could ride at anchor with perfect safety. Above the harbour rose the city, built on the Greek model with a forum and amphitheatre, and called, in honour of the king's friend on the imperial throne, Cæsarea. Upwards of 12 years were spent in the erection of this important maritime city, B.C. 21—12.

CHAPTER V.

1. **Herod and Augustus.** Thus Judæa seemed to be sinking more and more into the form of a Roman province, while Herod rivalled the other vassal kings of Rome in subservience to the master of the world. When Herod sent his two elder sons by Mariamne, Alexander and Aristobulus, to Rome for their education, the Roman Emperor received them into his palace, and treated them with the utmost care and distinction. Moreover, besides the large addition he had already made to Herod's territories, he now conceded to him the district east of the Lake of Gennesaret, known as Trachonitis, with Batanæa and Auranitis, and afterwards appointed him procurator of the province of Syria.

2. **Murmurs of the People.** But while the Jewish king was on terms of such intimate friendship with his imperial patron,

his relations with his own subjects were far from satisfactory. Strong as was the party which favoured his designs and approved his policy, the majority of the nation regarded with undissembled suspicion and mistrust his numerous innovations, and the introduction of foreign rites and customs.

3. **Herod resolves to rebuild the Temple.** At length, B.C. 20, he determined on a measure which he trusted might have the effect at once of giving employment to large numbers, and winning the favour of the nation. He resolved to rebuild the Temple. But on laying his project before the assembled people, he found that it was regarded with little favour and greater suspicion. Under pretence of rebuilding, many believed he really intended to destroy their national sanctuary. Great caution was therefore needed, and everything was done that could be devised to allay the popular mistrust. Vast preparations were made before a single stone of the old building was removed, and two years were spent in bringing together all the materials. At length in the 20th year of Herod's reign, or B.C. 18, the erection of the new structure began. The foundations of the Temple of Zorobabel were removed, and on those laid by Solomon the new pile arose, built of hard white stones of enormous size. The Porch, Holy Place, and Holy of Holies, were completed in a year and a half, the rest of the pile, with the courts and cloisters, in eight years more, so as to be fit for the actual services of religion, but the whole structure was not finally completed till A.D. 65.

4. **Its construction.** On the highest level of the rocky platform stood the *Temple* itself, divided as in the days of Solomon, and covered with plates of gold, which shone like a meteor under the rays of the sun, so that the eye could hardly bear to rest upon them. Twelve steps below was a second level, occupied by the *Court of the Priests*, with the Great Laver, and the Altar of Burnt-offering. Three flights of steps below this was the *Court of the Israelites*, with the houses of the priests, the various offices, and hall of the Sanhedrin. Fourteen steps more led down to the *Court of the Gentiles*, which was hardly regarded as a part of the Temple, and was open to men of all nations, and became a kind of exchange and market-place.

5. **The Court of the Gentiles.** While the Sanctuary had been left to the care of the priests, Herod exhausted all his taste on this Court of the Gentiles. "Cloisters ran round the wall on the inner side, sustained on rows of columns exquisitely wrought. West, north, and east these columns were in three rows; on the south they were in four. The floor made a shaded

walk, like the colonnade in Venice, and the roof an open walk like the gallery of Genoa. The pavement was inlaid with marbles of many colours. Leading into this Court from the city and the country were many noble gates; one of these on the Eastern side, facing the Mount of Olives, was called *Solomon's Porch*, and a second near by it was called the *Beautiful Gate*."

CHAPTER VI.

1. **Return of Alexander and Aristobulus.** Immediately after the completion of the Sanctuary, Herod set out for Rome, where he was received by Augustus with every mark of regard, and returned with his two sons in the spring of the year B.C. 15. But the return of the young princes, Alexander and Aristobulus, from Rome was the signal for a scene of bloodshed, still more awful than that which had darkened the beginning of Herod's reign. The grace and beauty of the young men, added to their descent through their mother from the great Asmonæan house, made them objects of the utmost interest to the people, and they were regarded as the future rulers of Palestine.

2. **Fury of Salome and Pheroras.** The popular favour, however, which they thus attracted, aroused the keenest hatred of Salome and Pheroras, who began to circulate rumours that the young men were bent on avenging their mother's death, and bore no goodwill towards the king. For some time Herod refused even to listen to these rumours. But before long they acquired fresh strength and consistency, and he sent for Antipater, the son of his first wife Doris, and despatched him on a visit to Rome, with many costly presents and an introduction to Augustus. Even at Rome the crafty Idumæan did not remit his machinations against his rivals, but in every letter to his father dropped something to the discredit of the sons of Mariamne, veiling his real designs under pretence of great anxiety for Herod's security.

3. **Fears of Herod.** By these artful means the suspicions of the king were at length raised to such a pitch, that he resolved on formally accusing his sons before the tribunal of Augustus. Accordingly, B.C. 11, he conducted them to Rome, and in the presence of the emperor charged them with designs upon his life. Augustus perceiving that the accusation rested only on hearsay and suspicion, succeeded in reconciling the young men to their father, and the three, accompanied by Antipater, returned to Jerusalem apparently on terms of amity and goodwill. There Herod convened an assembly of the people, introduced to them his three sons, and formally an-

nounced his design that they should succeed him in the order of their birth, first Antipater, then Alexander, and lastly Aristobulus.

4. **Further Quarrels.** But soon the quarrels in the royal household broke out afresh. Knowing not whom to trust, the king had no rest night or day. At length he ordered some of the confidential slaves of the sons of Mariamne to be put to the torture, and they, to obtain relief from their agony, made false declarations respecting Alexander, who was immediately flung into prison and loaded with chains. The whole court was now a scene of suspicion and distrust. Herod knew not which way to look or whom to believe. In a state of phrenzy he day after day caused persons of all grades to be apprehended; some of these he executed; others he tortured to compel them to confess, with such severity that several of them died under the hands of their tormentors.

5. **Execution of the sons of Mariamne.** At length he once more had recourse to Augustus. The emperor advised him to summon a council of sovereigns at Berytus, with Volumnius and Saturninus the prefects of Syria, and formally arraign the sons of Mariamne before them. Herod thereupon summoned a council of princes. Upwards of 150 met together, and before them he accused his sons with the utmost vehemence. After hearing the charge, Saturninus expressed himself in favour of mercy; Volumnius and the majority for condemnation. For a short time Herod appeared to hesitate, but eventually the young men were strangled at Sebaste, B.C. 6.

6. **Plot of Antipater.** They had scarcely perished however before Herod found himself exposed to a far more terrible danger. Antipater, whom he had designed as his successor, was found to have been associated in a plot against his life. Thereupon Herod wrote to him requesting his instant return, and at the same time gave orders that the roads should be strictly guarded, and that not a word should be allowed to drop respecting what had transpired at Jerusalem.

7. **Return of Antipater.** Triumphing in the success of his base intrigues, and confident of his succession to the throne, Antipater set out, and with some misgivings reached the port of Cæsarea. Here his fears were still more excited. The crowded harbour appeared like a solitude. Not a soul approached to salute or congratulate him on his return. Every one seemed in possession of some dark secret, of which he alone was ignorant. Dissembling, however, his fears, he pressed on, for it was too late to fly, and reaching Jerusalem, hurried to his father's palace. Advancing to salute the king,

he was angrily repelled, informed of the charge against him, and told that his trial would take place on the morrow, before the prefect. Accordingly, on the next day the accusers appeared. The evidence of his guilt was conclusive, and he was condemned and placed in bonds, but Herod delayed the execution of the sentence, till the will of Augustus could be ascertained.

8. **Illness of Herod.** By this time the king was 70 years of age, and being seized with a severe illness, removed for the sake of change of air to Jericho. Here his disorder made rapid progress. A slow fire seemed to consume his vital parts. His appetite became ravenous, but he dared not gratify it on account of dreadful pains and internal ulcers, which preyed on the lower parts of his body. Still clinging to life, he caused himself to be conveyed across the Jordan to Callirrhoë, hoping to obtain relief from its warm baths, but finding no relief he was conveyed back to Jericho. Knowing the joy his death would cause, he now gave instructions that the men of distinction from every town in Judæa should be assembled in the hippodrome, and secretly confided to Salome his pleasure that they should be butchered immediately upon his decease, that thus his funeral might at least be signalized by a real mourning.

9. **Death of Herod.** He had scarcely given these orders, when his messengers returned from Rome, and announced the ratification of the sentence against Antipater. Instantly the tyrant's desire for life revived, but being as quickly followed by a sudden racking pain, he called for an apple and a knife, and in an unguarded moment tried to stab himself. He might have succeeded had not an attendant seized his hand. The clamour that followed reached the ears of Antipater, who was in bonds in a neighbouring apartment. Thinking his father was dead, he made a desperate effort to escape by bribing his guards. Informed of this Herod instantly ordered a spearman to dispatch him on the spot. Antipater having thus paid the penalty of his life of treachery, the king once more amended his will, nominated his eldest son Archelaus as his successor to the throne, and appointed Antipas tetrarch of Galilee and Peræa, Herod Philip tetrarch of Auranitis, Trachonitis, and Batanæa, and Salome mistress of Jamnia and some other towns. Five days more of excruciating agony remained to the tyrant, and then he expired, after a reign of 34 years, B.C. 4.

BOOK II.

THE GOSPEL HISTORY.

PART I.

The Birth and Childhood of Christ.

CHAPTER I.

1. **Zacharias and Elisabeth.** About the year B. C. 5, when the reign of Herod was approaching its close, there lived in Judæa, either at the little village of Juttah, or the city of Hebron, an aged priest named ZACHARIAS. His wife ELISABETH was also of the priestly family, and both enjoyed a high reputation for piety and uprightness of life, but no child had ever gladdened their humble home. Of the twenty-four courses of the priests Zacharias belonged to the eighth, known as that of Abiah or Abijah, and in process of time it devolved on him to go up to the Holy City. Of all the services at the Temple (which to avoid contention were uniformly decided by lot), none was deemed more honourable than that of entering into the Holy Place and offering incense on the Golden Altar. This was done twice every day, before the morning and evening sacrifice, *i. e.* at 9 in the morning and 3 in the afternoon.

2. **The Vision in the Temple.** Such was the august office which now fell to the lot of Zacharias. Bearing the incense in a large vessel of gold, he entered into the Holy Place, and was kindling it on the Golden Altar, when he was accosted by an Angel. This sudden apparition startled and affrighted him. But the Angel calmed his fears, and announced that the prayers he had offered to God in secret were heard. Though Elisabeth was stricken in years, she should yet become the mother of a son, who was to be named JOHN. From the first hour of his existence this child should be filled with the Holy Ghost, and drinking neither wine nor strong drink, in accordance with the Nazarite's vow, should be the immediate forerunner of the long-expected Messiah, and *make ready a people prepared for the Lord* (Lk. i. 17).

3. **Dumbness of Zacharias.** Astounded by so sudden an announcement, the aged priest sought some assurance of the promised blessing. On this the Angel, who announced himself as no other than he that had appeared to the prophet Daniel under the name of GABRIEL (Dan. viii. 16; ix. 21), replied, that such an assurance would be vouchsafed, but, because of his unbelief, it should be in the shape of a judgment.

He should be dumb, and not able to speak, till the day that these things should be performed (Lk. i. 20). Meanwhile the people, who crowded the Temple-courts, were anxiously expecting the return of Zacharias and marvelled at his unusual delay. At length he reappeared. But his strange aspect shewed that something had occurred. When questioned he could not return any answer, and intimated by signs that he had seen a vision in the Sacred Place. Then at the close of his week of ministration he returned to his own house, where, in accordance with the announcement of the Angel, Elisabeth *conceived, and hid herself for five months* in quiet and peaceful retirement (Lk. i. 24).

4. **The Annunciation.** Six months after his appearance in the Temple, the same Angel was sent from God to NAZARETH, a secluded village unknown and unnamed in the Old Testament, hidden away amongst the hills of Galilee, and within the limits of the ancient tribe of Zebulun. At this village there lived a lowly Virgin named MARY, or Miriam. She belonged to the royal tribe of Judah, and the lineage of David (Lk. i. 32; Rom. i. 3), and was connected by marriage with Elisabeth, who belonged to the tribe of Levi. Moreover, she was at this time betrothed to Joseph, who occupied a humble position as a carpenter at Nazareth, but like herself was of the lineage of David. To this lowly Virgin the Angel Gabriel now appeared, and announced that by virtue of the operation of the Holy Ghost, she should become the mother of a SON, whom she was to call JESUS (*God the Saviour*). He should be great, and should be called the Son of the Highest, should *sit on the throne of His father David, and reign over the house of Jacob for ever* (Lk. i. 32).

5. **Visit of Mary to Elisabeth.** Though at first startled at the sudden address of an angelic visitant, the Virgin received his announcement with implicit faith, and prayed that it *might be with her according to his word* (Lk. i. 38), and being informed of what had occurred to her relative Elisabeth, arose with haste to seek out her home amidst the Judæan hills. The journey of four or five days accomplished, she had no sooner crossed the threshold, and saluted the aged wife of Zacharias, than the other addressed her as *the mother of her Lord*, and fully confirmed the words of the angel. Thus assured of the certainty of the mighty event about to happen, the lowly Virgin burst forth into words of holy praise and exultation, and gave utterance to the inspired hymn, now known as the *Magnificat* (Lk. i. 46—56).

6. **Mary returns to Nazareth.** After a sojourn of about

three months with Elisabeth, Mary returned to Nazareth, and Joseph perceived that she was with child. Being a just man, he resolved on privately giving her a bill of divorcement, instead of making her a *public example* (Mtt. i. 19). But as he pondered on these things, he too was visited by an Angel in a dream, and bidden not to be afraid to take to him Mary as his wife. That which was conceived in her was of the Holy Ghost, and the SON, to whom she would give birth, he was to name JESUS, for *He should save His people from their sins* (Mtt. i. 21).

7. **Birth of the Baptist.** Meanwhile the event announced in the Temple to the aged Zacharias had taken place, and Elisabeth brought forth a son. On the eighth day, the child was brought to the priest for circumcision, and the relatives proposed that it should be named after his father, but Elisabeth declared that it should be called JOHN (*the grace of God*). Marvelling at her wishing for a name, which had no precedent in the family, they appealed by signs to the speechless Zacharias. The aged priest called for a writing tablet, and wrote *His name is John*, and then, while all were lost in astonishment, his mouth, which had been closed for nine months, was opened, and he too burst forth into an inspired Psalm of exultant thanksgiving, in which he acknowledged the faithfulness of God in the birth of his son, and foretold his future greatness as the forerunner of the Messiah (Lk. i. 61—79).

8. **His growth in the deserts.** Born as *one out of due time* the child grew, *waxed strong in spirit*, and, in accordance with the words of the Angel, adhered steadfastly to the Nazarite vow. Drinking *neither wine nor strong drink*, he denied himself all the pleasures and indulgences of ordinary life. The son of a priest, he doubtless received a strict religious education, and at some period, though when we are not told, retired to the dreary deserts west of the Dead Sea, assumed the garb of the old prophet, the robe of camel's hair fastened round the body by a leathern girdle (2 K. i. 8), and subsisted on such fare as the desert afforded, eating *locusts and wild honey* (Mtt. iii. 4).

CHAPTER II.

1. **Decree of Augustus.** At this particular period there was peace throughout the dominions of the Roman empire. The Temple of Janus was shut. The fierce contests, which for so many years had drenched with blood the fairest fields in the dominions of Augustus, had ceased. It now occurred to this monarch that it would be well to carry out a general registration of all his subjects, with a view to some fixed scale of tax-

ation. He issued, therefore, a decree that all the world, which owned his sway, should be taxed (Lk. ii. 1).

2. **The Nativity.** In consequence of this decree Joseph and Mary left the place of their usual abode and proceeded either through Samaria or across the Jordan through Peræa to the village of Bethlehem, and sought shelter in the inn or *khan*, which the inhabitants had provided for the reception of strangers. But they had reached it too late. Every guest-chamber was crowded with strangers, who, like themselves, had come up to be taxed. They were constrained, therefore, to seek shelter amongst the cattle and beasts of burden of the wayfarers, and so it was, that while they were there, the days were accomplished that the lowly Virgin should be delivered, and *she brought forth her firstborn Son, and wrapped him in swaddling clothes*, and laid Him in one of the mangers by her side (Lk. ii. 7).

3. **The Angels' Song.** On the bleak downs of Bethlehem shepherds were that night keeping watch over their flocks, when suddenly there came upon them a bright light, and *the glory of the Lord shone round about them* (Lk. ii. 9). Sore afraid, they would have fled. But an Angel addressed them, and announced the Glad Tidings that in the city of David had been born to them *a Saviour, even Christ the Lord*, whom they would find *wrapped in swaddling clothes and lying in a manger* (Lk. ii. 12). He ceased, and then a multitude of the heavenly host brake the silence of the night, and sang *Glory to God in the highest, and on earth Peace, Goodwill towards men* (Lk. ii. 14). Such an announcement roused all the wonder of the simple, humble men who heard it. Hastily leaving their flocks they repaired to Bethlehem, where they *found Mary and Joseph, and the Babe lying in the manger* (Lk. ii. 16), and recounted all that they had heard from the heavenly visitants concerning the Child. Great was the astonishment of those who listened to their tale, but the holy Virgin treasured their words in her heart, and the shepherds returned to their lowly occupation, glorifying and praising God for all they had seen and heard.

4. **The Circumcision and Presentation in the Temple.** Born *under the Law* (Gal. iv. 4) the Saviour was to submit to all its ordinances. Accordingly on the eighth day after His birth He was circumcised, like any other Jewish child, and received the name of JESUS. Moreover on the fortieth day, the Holy Virgin repaired to the Temple, and presented her humble offering of a *pair of turtle-doves or two young pigeons* (Lev. xii. 2, 6, 8), according to the law of her purification. There was living at Jerusalem a *just and devout man* named Symeon.

Though far advanced in years, he had received divine intimation that he *should not see death* till his eyes had rested on the Lord's Christ. He was now present at the national sanctuary, when His parents brought in the Holy Child, and no sooner did he behold Him, than he saw that the long-promised hour was come. He *took Him up in his arms*, and blessed God that at length his eyes had been permitted to *see His Salvation*. Then while Joseph and Mary were marvelling at his words, the aged seer blessed them also, and addressing the Virgin Mother declared that her Child was *appointed for the fall and rising again of many in Israel*, and that *a sword should* in days to come *pierce through her own heart* (Lk. ii. 34). At the same time there came forward an aged woman, a prophetess, Anna, the daughter of Phanuel. Seven years had she lived with her husband after quitting her maiden state, and since his death had remained in widowhood upwards of 84 years, constant in every act of worship and in her attendance at every sacred service. She too drew near while the Holy Child was being brought into His Father's house, and, like the aged Symeon, *gave thanks to God*, and *spake of Him to all those that were looking for redemption in Jerusalem* (Lk. ii. 38).

5. **Visit of the Magi.** But as they were thus proclaiming to the faithful in the Holy City the Advent of their King, pilgrims and worshippers were drawing near from far more distant lands. In their native home in Arabia or Persia certain Magi, or Wise men, had beheld a luminous body in the sky, which had guided them to Palestine, and they now arrived in Jerusalem and enquired where was He that was *born King of the Jews*, and declared that they had seen *His star* in the East, and had come to worship Him. Their arrival was quickly announced to Herod, who, filled with alarm and suspicion, hastily convening a formal assembly of the Chief Priests and Scribes, enquired where, according to the prophetical books, the long-expected Messiah was to be born. They pointed to the words of the prophet Micah, which declared *Bethlehem in Judæa* to be the favoured place. On this the monarch sought a private interview with the Magi, and made diligent enquiries respecting the time of the appearance of the Star, and then bade them repair to Bethlehem and seek diligently for the young Child, declaring his intention, if they found Him, to come himself and lay his honours at the feet of the heir of David's throne (Mtt. ii. 8).

6. **Decree of Herod.** Thus advised the Magi set out, when lo! the Star, which they had seen in their far-off eastern home appeared before them, and guided their feet to the lowly Inn

at Bethlehem. With great joy they entered the house, and seeing the young child and Mary His mother fell down and worshipped Him, and opening their treasures brought forth costly gifts of *gold, frankincense, and myrrh* (Mtt. ii. 11). Then warned in a dream not to return to the perfidious tyrant, they made their way to their own land by another route. But that same night Joseph was also warned in a dream, of peril awaiting the young Child. Herod was watching his opportunity to put Him to death, and it was necessary that he should fly. So Joseph arose, and taking the Infant and His mother, went down into Egypt. Their departure had not been too soon. Perceiving that the strange visitors to his capital had not returned, and that his design against the young Child's life had been frustrated, with reckless ferocity Herod sent and slew every male child in Bethlehem *from two years old and under* (Mtt. ii. 16), thus filling many a home in Bethlehem with sorrow and mourning.

7. **Return to Nazareth.** Very shortly after this cruel massacre Herod died at Jericho under circumstances already related. This event was made known to Joseph by an Angel in a dream, and he was bidden to return with the young Child and His mother into the land of Israel. Accordingly he set out, but hearing that Herod's son Archelaus, who enjoyed a reputation as bad as that of his father, was reigning in his stead, he was at first afraid to proceed. By the Divine bidding, however, he went down from the highlands of Judæa to Nazareth, and there the Holy Child *grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him* (Luke ii. 40).

8. **Visit to the Temple.** From this time to the commencement of His public ministry a thick veil conceals from us all details of the Saviour's life. The Evangelists pass this period by with a solemn reserve. One event, and one only, is recorded. It was the custom of Joseph and Mary to go up year after year to attend the celebration of the great festival of the Passover at Jerusalem. When He had attained the age of twelve years, the Holy Child accompanied them. At the close of the Festival His parents, in company with other pilgrims, set out on their return to Galilee. On reaching, however, their resting-place on the first evening, they found their Son was missing, and, full of trouble and anxiety, returned a day's journey, and *sought Him amongst their kinsfolk and acquaintance* (Lk. ii. 44). But they found Him not. Still another day was spent in searching for Him in the city itself, but with the same result. At length on the third day they found Him in the precincts of the Temple, probably in one of the chambers where

the Rabbis were wont to give instruction during the festivals, sitting in the midst of learned Masters of Israel, and not only listening to their words, but *asking them questions* (Lk. ii. 46).

9. **Return to Nazareth.** While all present were marvelling at the understanding He displayed, His parents drew near, amazed to find their Son in the midst of so august an assemblage, and His Mother expostulated with Him on the anxiety His absence had caused. To this He replied, *How is it that ye sought Me? Wist ye not that I must be about My Father's business?* (Lk. ii. 49), proving that even already He was aware of His heavenly origin. Then, while they understood not the saying, which nevertheless His Mother kept and treasured in her heart, He went down with them to the lowly home in despised Galilee. There in meek subjection He abode beneath their humble roof, and probably shared in His reputed father's earthly labours, *growing in wisdom and stature, and in favour with God and man* (Lk. ii. 52).

PART II.

From the beginning of the Ministry of the Baptist to the First Passover.

CHAPTER I.

1. **Preaching of John.** While in silence and seclusion the Holy One remained at Nazareth, John, the son of Zacharias, came forth from his retirement, and commenced his task of preparing the way for the Messiah. The wilderness of Judæa that is the dry and unpeopled region extending from the gates of Hebron and Jerusalem to the shores of the Dead Sea, was the first scene of his ministrations. Thence he moved northwards towards the Jordan, and at Bethabara, or rather Bethany, administered the rite of baptism to all who were willing to receive it (Jn. i. 28).

2. **Effect on the People.** The news of his appearance quickly spread throughout the length and breadth of the land, and multitudes flocked forth to hear him. The river's banks became like the streets of a crowded city. Pharisees and Sadducees, tax-gatherers and soldiers, rich and poor, gathered around him and listened to his burning words. With great boldness the son of Zacharias declared *the whole nation* to be spiritually unclean. The baptism, which the Jewish teachers required of all who would be admitted as proselytes from heathenism, he demanded of all, high and low, rich and poor,

learned and unlearned, if they would be prepared for the coming of the Messiah. *The axe*, he cried, *lay at the root of the trees*, and EVERY *tree which brought not forth good fruit would be hewn down and cast into the fire* (Mtt. iii. 10). Great were the searchings of heart caused by the utterances of this *Voice crying in the wilderness*. Some thought he was the Messiah, the hope of Israel; others Elias; others the Prophet of whom Moses had spoken. John replied he was none of these. He was only preparing the way for Another. He, indeed, baptized with water unto repentance, but One was at hand far *mightier than himself, the latchet of whose shoes he was not worthy to bear*, He *should baptize with the Holy Ghost and with fire*.

3. **The Baptism of Christ.** About six months after John's ministry had begun, leaving the home of His childhood in retired Nazareth, Jesus advanced southward towards the Jordan Valley, and finding His great Forerunner, desired to be baptized by him. The Baptist, who had hitherto rebuked without distinction the sins of all classes was deeply moved by the request. *I have need to be baptized of Thee*, said He, *and comest Thou to me? Suffer it to be so now*, replied the Holy One; *for thus it becometh us to fulfil all righteousness*. Then at length the Baptist consented, and when all the people had been baptized (Lk. iii. 21), descended with Him into the river, and administered the rite, after which the Redeemer ascended from the water, and was engaged in solemn prayer (Lk. iii. 21), when the heavens were opened, and in an embodied form, like unto a Dove, the Holy Spirit descended, and *abode upon Him*. But this was not all, for at the same time there came a Voice from heaven, saying, *Thou art My beloved Son, in whom I am well pleased* (Mtt. iii. 16, 17).

4. **Jesus led up into the Wilderness.** Thus in the presence of His Forerunner, the Divine nature of the Messiah was attested. He had come to *destroy the works of the devil* (1 Jn. iii. 8). His very first work, therefore, was to enter on a conflict with the great Enemy of mankind. *Full of the Holy Ghost*, He was *led up* by the motions of that Spirit (Mtt. iv. 1), either into the wilderness of Judæa, or the lonely desert mountains east of the Jordan, to *be tempted by the devil*. For forty days and forty nights He remained amidst the thickets and caverns of that dreary region, abounding in fierce and savage beasts, and during all this period He had nothing to eat.

5. **The First Temptation.** At length, when hunger had weakened the energies of the body, the Tempter approached,

and suggested that if He was in truth the Son of God, He should command the stones that lay around to become bread. But the Holy One detected at once the subtle temptation to mistrust His heavenly Father's power, and in the words of Scripture (Deut. viii. 3) replied, *It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

6. **The Second Temptation.** Foiled in this attempt the Tempter now sought by another avenue to achieve a victory over Him. Taking the Holy One up to an exceeding high mountain, he displayed before His eyes in a moment of time all *the kingdoms of the world and the glories of them*, promising to place all in His power, if He would only fall down and worship him. But this temptation also the Holy One repelled. Falling back a second time on the revealed Word, and the same portion of it (Deut. vi. 13), He replied, *It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

7. **The Third Temptation.** But yet again the Tempter renewed his attack. Taking the Redeemer into the Holy City, he placed Him on the lofty pinnacle of the South side of the Temple, and bade Him, if He were the Son of God, cast Himself down from thence. But he was no more successful than before. The Redeemer saw through his wiles, and the subtilty wherewith he quoted the language of the Psalmist (Ps. xci. 11), *He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.* For the third time He had recourse to the written Word, and for the third time referring to the same portion of it (Deut. vi. 16), made answer, *Thou shalt not tempt the Lord thy God.* With this last assault the Temptation was ended. The Devil now left Him *for a season* (Lk. iv. 13), or rather till a more convenient occasion for renewing his attempt, *and angels came and ministered unto Him,* who had already proved Himself "more than conqueror" over the assaults of the Wicked One.

CHAPTER II.

1. **The Lamb of God.** Sustained by the ministries of these blessed spirits the Saviour returned towards the Jordan where His Forerunner was still baptizing the multitudes who flocked around him, and declaring One was at hand *the very latchet of whose shoe he was unworthy to unloose.* Now, lifting up his eyes, he beheld the Holy One, and addressed Him as *the Lamb of God, who taketh away the sin of the world.*

Again, the day following, as he was standing in the company of two of His disciples, he beheld the Redeemer, and in their hearing pointed Him out under the same impressive title. On this occasion his words did not fall to the ground. The two disciples, Andrew and John, were so powerfully affected by them, that they left the Baptist and *followed Jesus*.

2. **The first Disciples.** The Redeemer perceived them following Him, and enquired what they sought? *Rabbi, where dwellest Thou?* was their reply, whereupon they were bidden to come and see, and they went and abode with Him for the rest of that day. Others soon followed their example. Andrew went in quest of his own brother Simon, and declaring that the true Messiah had been found brought him to Jesus, who named him Cephas or Peter, *the Rock-man*. The day following, the Saviour set out in the direction of Galilee, and finding Philip, a native, like Andrew and Peter, of Bethsaida, bade him join their company. Philip obeyed, and falling in with Nathanael, the son of Tolmai, a native of Cana in Galilee, announced that He, of whom Moses and the Prophets had written, had been found in the person of Jesus of Nazareth.

3. **Nathanael.** Though a native of Galilee, Nathanael could not at first believe that any good could come out of Nazareth. But his friend bade him come and judge for himself. He obeyed, and was drawing near the Holy One, when he heard Him say that he was *an Israelite indeed in whom was no guile*. Thereupon he enquired how he had become known to Jesus. *Before that Philip called thee, when thou wast under the fig-tree*, answered the Holy One. The reply convinced the other that One from whom no secrets were hid could be no ordinary Being. *Rabbi*, said he, *Thou art the Son of God, Thou art the King of Israel*, and was enrolled in the number of his new Master's followers (Jn. i. 50).

4. **The Marriage at Cana of Galilee.** On the third day after His departure towards Galilee, the Saviour with His five disciples reached the little village of Cana, situated no great distance from Nazareth. Here a marriage-feast was about to be celebrated, at which the Virgin was present, and the Holy One with His new found followers was invited as well. Their presence appears to have greatly increased the number of the guests, and when they wanted wine, the mother of the Saviour directed His attention to the fact. *Woman*, was His reply, *what have I to do with thee? Mine hour is not yet come* (Jn. ii. 4). But she bade the servants execute any command He might give, and the issue justified her expectations. In the apartment,

where the feast was proceeding, were placed, for the sake of the frequent lustrations of the Jews, six large waterpots of water, containing as much as two or three firkins a-piece. These the Saviour commanded the servants to fill with water. And on their filling them up to the brim, bade them draw out and bear to the master of the feast. He tasted the water now converted into wine, and knowing not whence it was, remarked that *men usually set forth good wine at the beginning of the feast, and afterwards that which was worse, but He had kept the good wine until then* (Jn. ii. 10).

5. **Journey to Capernaum.** This was the first miracle that the Saviour wrought. His *glory* hitherto hidden was now *manifested*, and the faith of His disciples was confirmed. The marriage festivities of the Jews usually lasted six or seven days, and at the close of this period, with His mother, His brethren, and His five disciples, the Saviour went down to Capernaum on the shore of the lake of Gennesaret, and there He abode a few days before the Passover now nigh at hand. (Jn. ii. 12.)

6. **Jesus at Jerusalem.** Turning their steps southward, the Saviour and His disciples now journeyed towards Jerusalem. Arrived there He repaired to the Temple, and was confronted, probably in the Court of the Gentiles, with a scene of desecration, which called forth the first display of holy zeal for the dwelling-place of His heavenly Father. For the convenience of Jews and proselytes residing at a distance from the Holy City, a kind of market had been established in the outer court, and here sacrificial victims, incense, oil, wine, and other things necessary for the service and the sacrifices, were to be obtained. The common money, moreover, circulated in foreign countries not being receivable within the Temple, the money-changers had set up their tables in the same locality, to exchange all common and foreign coins for the sacred shekel, alone current in the Temple precincts. But together with the money-changing other business had gradually crept in, and the noise of merchants and traders converted the Sanctuary of the Most High into the likeness of a wrangling mart (Jn. ii. 13—16).

7. **The Cleansing of the Temple.** Such was the scene that presented itself to the Saviour. As soon as His eye had rested upon it, He made *a scourge of small cords* (Jn. ii. 15), and with this simple weapon, singly and alone, drove forth the sheep and oxen. Then overthrowing the tables of the money-changers, He poured out their unholy gains, and bade even those who sold doves, to take those things thence, nor make *His Father's house a house of merchandise.* Awed by His words

and His calm majesty, the desecrators left the place, while others requested a sign, in attestation of His right to do these things. Thus challenged the Holy One did not withhold a sign. With majestic calmness He said, *Destroy this Temple, and in three days I will raise it up.* Perplexed and confounded the Jews replied, *Forty and six years was this Temple in building, and wilt Thou raise it up in three days?* (Jn. ii. 20.) But to their enquiry no answer was vouchsafed.

8. **Nicodemus.** But another incident was to render this Passover for ever memorable. During His stay at Jerusalem the Saviour wrought signs and wonders, which stirred the hearts of those who witnessed them, and caused many to *believe on His Name* (Jn. ii. 23). Amongst others one of the members of the Sanhedrin a Pharisee, named Nicodemus, convinced that unassisted by Divine Power the Saviour could not perform such signs and wonders, resolved to go himself and ascertain who and what He was. Under cover of night, therefore, He sought out the Saviour, who not only graciously received him, but unfolded to him the mystery of a birth, not of the will of man, nor of the will of the flesh, but of water and of the Holy Spirit, and when the wondering ruler enquired *how could these things be*, He went on to hint at a still deeper mystery. *As Moses*, said He, *lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life* (Jn. iii. 14).

PART III.

From the first Passover to the Election of the Apostles.

CHAPTER I.

1. **The last Testimony of the Baptist.** After this interview with Nicodemus, the Saviour repaired with His more immediate followers to the north-eastern parts of Judæa near the Jordan. Here He administered the rite of baptism by the hands of His disciples, and quickly drew around Him so great a number of followers, that the adherents of the Baptist began to find a sensible decrease in the multitude that flocked around their master. Repairing, therefore, to him at Ænon near Salim, where he was baptizing, they drew his attention to the fact. With a true greatness of soul John declared that he *must decrease*, but the Prophet of Nazareth must *increase*, for He was the Bridegroom and had the Bride; he himself was

but the *friend of the Bridegroom*, and rejoiced to *hear His voice*, and was satisfied with that measure of joy (Jn. iii. 29—32).

2. **Imprisonment of John.** This was the last public testimony of the Baptist to the Saviour. His own career was rapidly drawing to a close. The place where he was baptizing was close to the dominions of Herod Antipas, the ruler of Galilee and Peræa. This monarch had been married by his father to the daughter of Aretas, king of Arabia Petræa, but becoming acquainted with Herodias, the wife of his half-brother Herod-Philip, he made overtures of marriage to her, which were accepted, on condition that he divorced the daughter of Aretas. But the facts becoming known to the latter, she fled to her father's court, who forthwith assembled an army to avenge her wrongs, and punish her guilty husband. The contest waxed hot on the frontier of Herod's dominions, and he was, not improbably, on his way to confront his father-in-law, when he first encountered the Baptist. If he had hoped to escape the censure of one, whose influence with all classes was unbounded, he was utterly deceived. The Baptist was no *reed shaken by the wind* (Lk. vii. 24). He not only rebuked the king for his notorious offences, but denounced the royal incest, and declared the marriage unlawful. Such an outspoken reproof from one, whom all reverenced as a prophet, the monarch could not forgive, and therefore flung the bold preacher into prison, probably in the gloomy castle of Machærus, which his father had built on the western shore of the Dead Sea to overawe the wild Arab tribes.

3. **Jesus at the Well of Samaria.** When the imprisonment of His great forerunner was announced to the Saviour, He left Judæa, and prepared to return by the shortest route through Samaria to the hills of Galilee. It was now late in December, four months from the harvest. Reaching therefore the well near Shechem, which Jacob had built in the parcel of ground he gave to his son Joseph, He sat upon it, weary with travel, for it was the sixth hour, the sultry hour of noon (Jn. iv. 6).

4. **The Woman of Samaria.** As He sat there alone, for His disciples had gone to the neighbouring town to purchase provisions, a woman of Samaria approached with her pitcher on her head, and the Saviour requested of her water to quench His thirst. Astounded that such a request should be made to her by a Jew, she enquired how He could thus address a Samaritan, with whom it was not lawful to have any dealings? On this He excited her wonder by telling her of *living waters* at His command *springing up unto everlasting life*, and in-

creased it by revealing His acquaintance with the secret of her life, for she was living in adultery. Convinced that she was in the presence of no ordinary Being, she instantly sought to change the subject, and pointing to the slopes of Gerizim near at hand, remarked that her fathers worshipped on that mountain, while the Jews affirmed that in Jerusalem was the place where men ought to worship. Thereupon the Saviour assured her *that an hour was at hand, when neither on Gerizim nor yet at Jerusalem would men worship the Father; that a time was coming when the true worshippers would worship Him in spirit and in truth* (Jn. ii. 23).

5. **Faith of the Samaritans.** The astonished woman replied that this might be, when Messiah came, for He could *teach them all things* (Jn. iv. 25), and then heard from the Speaker's own lips that He was the long-expected Messiah. At this juncture the disciples returned with the provisions they had bought, and marvelled that their Master talked with a Samaritan. Meanwhile the woman herself had repaired to the town, and bade the inhabitants come and see One who had *told her all that ever she did* (Jn. iv. 29). Accordingly the townsfolk came forth to see Jesus, and requested Him to to abide with them, which He did, staying amongst them two days, during which period, many others, listening to His own gracious words, were convinced that He was indeed *the Saviour of the world* (Jn. iv. 39—42).

CHAPTER II.

1. **Second Miracle at Cana.** After this stay in Samaria the Saviour returned to Galilee, and for the second time visited the village of Cana. Here a nobleman, or officer of state, besought Him to go down to Capernaum, and heal his son who was lying at the point of death. Though he was urgent that He should come down to Capernaum, the Holy One sent him away with the assurance that his son was alive. Contented with this word, the father returned, and on the morrow was met by his servants, who announced his son's recovery, and in answer to his enquiries when the youth had begun to amend, informed him that the day before, at the seventh hour the fever not only began to abate, but *left* or suddenly forsook him. This the other remembered was the very hour when the Lord had assured him of his son's recovery, and he became a believer with all his family.

2. **The Pool of Bethesda.** After a brief stay in Galilee, the season approached for the celebration of the Feast of Pu-

rim, and the Redeemer went up to Jerusalem (Jn. v. 1). At this time there was near the Sheep-gate a pool called in the Hebrew language Bethesda, or *the House of Mercy*, which at certain seasons possessed remarkable healing properties, accompanied by a violent commotion of the waters. Around the pool, sheltered by five porticoes, there was wont to assemble a multitude of diseased persons, *lame, blind, withered, waiting for the troubling of the waters* (Jn. v. 3).

3. **The Paralytic.** Amongst these was one who for upwards of 38 years had been a helpless paralytic, who had long watched in vain for an opportunity to descend into the healing stream. Seeing this miserable sufferer, and knowing how long he had been thus afflicted, the Saviour drew near, and enquired whether he wished to be made whole. Little expecting a cure, the man was relating his sad story when the Saviour bade him rise and take up the bed or pallet on which he had lain so long. With the word he was instantly made whole, and taking up his pallet bore it away with healthy tread (Jn. v. 9).

4. **Anger of the Pharisees.** It was a Sabbath-day on which this cure was wrought, when the carrying of any burden was regarded by the Pharisees as a violation of the Law. The sight, therefore, of this man carrying his bed could not but excite much attention. Accordingly the Jewish rulers summoned him before them and questioned him closely concerning his conduct. The man replied that he was only acting up to the command of his Healer, but when questioned who He was, could not say, for Jesus had vanished from the crowd when the cure was wrought (Jn. v. 13).

5. **Public declaration of the Saviour.** Shortly afterwards, however, he met his Healer in the Temple, and informed the authorities that Jesus was the author of his cure. On this the Saviour Himself was called to account for His conduct, and proceeded to avow His union in dignity and honour with the Eternal Father; to claim publicly the character and functions of the Messiah, and to declare that He was invested with power as the future Judge of mankind. In support of these claims, He appealed to the testimony which the Baptist had publicly borne to His exalted nature (Jn. v. 33—35), to the miracles which He had wrought, to the sacred writings which testified of Him, and to the great Lawgiver Moses who had written of Him (Jn. v. 46).

CHAPTER III.

1. **Visit to Nazareth.** Leaving Judæa the Saviour now retired to Galilee, and amongst other places repaired to Nazareth. The Sabbath came round, and, as was His wont, He entered the Synagogue, and for the first time stood up to read in His native village. The portion of Scripture either appointed for the day, or selected by His own Divine wisdom, was taken from the 61st chapter of the prophet Isaiah, which was by universal consent applied to the Messiah, and spoke of Him as anointed to *preach the Gospel to the poor*, as sent *to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that were bound* (Lk. iv. 18, 19). Accordingly the Saviour read it in the ears of those assembled, and then folding up the scroll, returned it to the minister, and sat down.

2. **The Discourse in the Synagogue.** This last act was a sign that He intended to teach, and while *the eyes of all were fastened upon Him*, He began to say, *this day is this Scripture fulfilled in your ears*, and proceeded to pour forth the long-hidden treasures of wisdom and grace. At first His audience marvelled at the *gracious words which proceeded out of His lips* (Lk. iv. 22). But soon they began to recall the fact of His lowly origin, and when the Holy One went on to intimate that no prophet was accepted in his own country, that, as was illustrated, even in Old Testament times, by the cases of the widow of Zarephath and Naaman the Syrian, the mercies of God were not restricted to the Jews only, they were wrought up to such a pitch of fury, that they not only arose and thrust Him out of their synagogue, but leading Him to *the brow of the hill on which their city was built* (Lk. iv. 29), would have cast Him down headlong, had He not, probably by an exercise of Divine power, escaped from their hands.

3. **The Draught of Fishes.** Thus rejected at Nazareth, the Saviour turned His steps towards the lake of Gennesaret, and took up His abode at Capernaum, where *many pressed* upon Him *to hear the word of God* (Lk. v. 1). Upon this He requested Simon to push off his boat a little way from the shore, that He might teach the multitude, and at the close of His discourse bade him thrust out into the deeper waters, and let down his net for a draught. The ill success that had attended his efforts the previous night made Simon at first hesitate, but he had no sooner made the trial, than the net enclosed such a multitude of fishes, that it began to break (Lk. v. 6). On this he and Andrew beckoned to James and John,

and their companions in the other boat, and they immediately came to their help, and filled both the boats so that they began to sink. Impressed by this unlooked-for success Peter cried, *Depart from me, for I am a sinful man, O Lord.* But the Saviour bade him and the others leave their ships and become *fishers of men.* And thus Peter and Andrew, James and John, quitting their earthly occupations, henceforth became His regular attendants and disciples.

4. **The Synagogue of Capernaum.** On the following Sabbath in the synagogue of Capernaum a man was present possessed with an evil spirit, which, in the hearing of all, cried out, *What have I to do with Thee, Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.* Thereupon the Redeemer rebuking him, and bidding him hold his peace, commanded the Evil Spirit to leave the sufferer he was tormenting; and the demon having thrown the man into strong convulsions departed from him. Amidst the awe and wonder of those assembled the Saviour left the synagogue, and repaired to the abode of Peter, whose wife's mother lay struck with a violent fever. Taking her by the hand He lifted her up, her malady was healed, and she was able to rise, and minister to her Healer and His disciples. At sunset the whole city collected about the abode of the humble fisherman, bringing with them all who were sick, or afflicted with demons, and placed them before his Master. Nor did they come in vain, for laying His hands upon each of them, He, who *Himself took our infirmities and bare our sicknesses* (Is. liii. 4; Mtt. viii. 17), restored to them the blessing of health.

CHAPTER IV.

1. **The Leper.** The Saviour now commenced a tour through Galilee, teaching in the synagogues, and healing all manner of sickness and disease. Among other recipients of His gracious bounty, was one afflicted with the awful malady of leprosy, which none ever hoped could be cured. Bearing about him all the emblems of his sad condition, his clothes rent, his head bare (Comp. Num. vi. 9; Ezek. xxiv. 17), his lip covered, he drew near the Saviour, and besought Him, if it was His will, to cleanse him. Though the Law forbade all contact with leprosy the Holy One put forth His hand, and touched Him, saying, *I will, be thou clean.* Instantly *his flesh returned to him as the flesh of a little child,* and he was clean, and, at the command of his Healer, repaired to the priests at Jerusalem to present the offering required of one so cleansed, and thus in his own person bear witness against them, and their unbelief (Lk. v. 12—16).

2. **The Paralytic.** In the fulness of his thankfulness the leper began *to blaze abroad the matter*, so that crowds gathered round the Saviour, and, unable to enter Capernaum, He was fain to remain in secluded places, where He continued in prayer, and ministered unto such as sought Him. Meanwhile there had arrived from Judæa and Jerusalem Pharisees and lawyers, who insidiously watched all that He did, and as He was teaching in their presence, an incident occurred, which roused in no small degree their ill-will. Four men approached the chamber where the Saviour was, bearing upon a litter a helpless paralytic, and finding an entrance in the usual way impracticable, they bore the man up the outside staircase, and let him down through the roof into His presence (Lk. v. 16—19).

3. **The Forgiveness of Sins.** Perceiving their faith, the Saviour was ready to bestow upon the man the boon they craved. But, instead of assuring him of the cure of his malady, He addressed the paralytic with the words *Son, thy sins are forgiven thee* (Lk. v. 20). This expression roused much disputing among the watchful emissaries from Jerusalem. Was not this a blasphemous utterance, for who could forgive sins, save God only? But, unmoved by their murmurs, the Holy One bade the man rise, take up his bed, and walk, which he straightway did, while the spectators confessed that they had *seen strange things that day, and glorified God, who had given such power unto men* (Lk. v. 26; Mtt. ix. 8).

4. **The Call of Matthew.** Shortly afterwards as He walked by the lake of Gennesaret, the Saviour beheld *sitting at the receipt of custom* (Lk. v. 27), probably at the port of Capernaum, a tax-gatherer named Levi or Matthew, the son of Alphæus. Though he belonged to a class above all others despised by Jews, the Lord did not hesitate to invite him to become one of His immediate followers, and the tax-gatherer straightway gave up his usual calling, and in honour of his new Master made *a great feast* (Lk. v. 29), to which he invited many of his old associates. At this the Scribes and Pharisees openly protested. But they were speedily silenced by the Saviour's wise reply. If those, amongst whom He sat, were sinners, then to them was it meet that He should vouchsafe His presence, for, as the Physician of souls, He had specially come to call *not the righteous, but sinners to repentance* (Lk. v. 32).

5. **The Corn-fields.** The day following was a Sabbath, *the second-first Sabbath*, as St Luke calls it (Lk. vi. 1), and the Saviour walked through the corn-fields with His disciples, who began to pluck and eat the ears of ripening grain. Thereupon the Pharisees, already scandalized by His assumption of power

to forgive sins, and His associating with publicans, now urged a third complaint against His allowing His disciples to do what they declared was unlawful on the Sabbath. But in full and explicit vindication of what they had done, the Saviour not only referred His accusers to the well-known incident in the life of David, when flying from Saul, he ate the shewbread, forbidden to all except the priests (1 Sam. xxi. 6), and to the words of the Prophet, who had declared that God would *have mercy, and not sacrifice* (Hos. vi. 6), but openly declared that HE, as the Son of Man, was *Lord also of the Sabbath*, which had been *ordained for man, and not man for the Sabbath* (Mtt. xii. 8).

6. **The man with the withered hand.** A week afterwards He entered the Synagogue, and descried there a man having his right hand withered. The Scribes and Pharisees, who were maliciously on the watch to see what He would do, now propounded the distinct question whether it was lawful to heal on the Sabbath-day. In reply the Saviour reminded them that the Law allowed a man, whose sheep had fallen into a pit, to lift it out on the Sabbath, and enquired whether they deemed it better on that day to do good or to do evil, to save life or to slay. Silenced and abashed they had not a word to urge in their own defence, and were obliged to stand by, while He, *looking round about on them with anger, being grieved for the hardness of their hearts* (Mk. iii. 5), bade the man stretch forth his hand, which was instantly restored whole as the other. Then filled with madness, they went forth and called a council, and not ashamed to unite with their political opponents, the followers of Herod Antipas, began to form plans for compassing his death (Mk. iii. 6; Luke vi. 11).

PART IV.

From the Election of the Apostles to the Death of John the Baptist.

CHAPTER I.

1. **Call of the Apostles.** We have now reached a very important turning-point in the Gospel History. Hitherto the Saviour had seemed to stand almost alone. Though a few had been gathered around Him as His disciples they did not present the appearance of an organized community, of which He was the Head, nor had they received a distinct commission to disseminate His doctrines. Such a commission was now to be given, and after a night spent in solemn meditation and prayer, He called to Him His disciples, and made selection

amongst them of Twelve, who should be in continual personal attendance upon Him, and whom He might send forth to preach in His name, and to exercise power over evil spirits.

2. **The Twelve.** The Twelve thus selected and denominated Apostles were:—

1. **Symeon** or Simon, the son of Jonas, called also Cephas or Peter (*a stone* or *rock*); 2. **Andrew**, his brother, a native of Bethsaida, and a former disciple of the Baptist; 3. **James**, the son of Zebedee; 4. **John**, his brother, afterwards known as the *disciple whom Jesus loved;* 5. **Philip**, a native of Bethsaida; 6. **Bartholomew**=Bar-Tolmai, "the son of Tolmai," most probably identical with Nathanael; 7. **Matthew** or Levi; 8. **Thomas** or Didymus (*a twin*); 9. **James**, the son of Alphæus, or *James the Less;* 10. **Judas**, a brother or, possibly, a son of James, and surnamed Thaddæus and Lebbæus (Mtt. x. 3; Mk. iii. 18); 11. **Simon** the *Cananite* (Mk. iii. 18) or *Cananæan* (Mtt. x. 24), in Greek *Zelotes*, one, probably, who before his call had belonged to the sect of the zealots; 12. **Judas**, *Iscariot*, *i.e.* probably a native of Kerioth (Josh. xv. 25), a little village in the tribe of Judah.

3. **The Sermon on the Mount.** After this selection of the Twelve Apostles, the Saviour descended from the mountain-peak, where He had spent the night, to a more level spot, and sitting down in the formal attitude of a Teacher in the presence of His disciples and the multitude, which had gathered around Him, proceeded to deliver that wondrous summary of Christian doctrine and practice known as the "Sermon on the Mount" (Mtt. v.—vii.; Lk. vi. 20—49).

4. **The Centurion's Servant.** At its conclusion He repaired again to Capernaum (Lk. vii. 1), where He was met by certain elders of the synagogue bearing a message from a centurion belonging to the Roman garrison quartered in the place, one of whose slaves lay stricken with paralysis. Though an officer of imperial Rome, he had not regarded with contempt the religion of the people amongst whom he was placed, but had aided them in building their synagogue, and evinced much kindness towards them. At their request, therefore, the Saviour proceeded towards his house, but on the way was met by certain of the centurion's friends, who bade Him not trouble Himself to enter his abode, but speak the word, and he was assured his slave would recover. Such faith moved the wonder even of the Lord, and was quickly rewarded by the healing of apparently the first Gentile sufferer.

5. **The Widow of Nain.** On the following day (Lk. vii. 11), leaving Capernaum, accompanied by His disciples and a

large multitude, the Saviour proceeded in the direction of Nain. As he drew near the village, a sad and mournful spectacle met his eyes. A young man, *the only son of his mother*, and *she a widow*, was being carried on a bier towards his last resting-place. Beholding the desolate mother, the Holy One was filled with the deepest compassion, and bidding her not weep, advanced towards the bier and touched it. Thereupon the bearers stood still, while addressing the corpse He said, *Young man, I say unto thee, Arise*, at which word of power the dead man instantly sat up and began to speak, and was restored to his rejoicing mother (Lk. vii. 15).

6. **Message of the Baptist.** The fame of this first signal victory over death was quickly noised abroad, and was related, together with the other mighty works of the Saviour, to the Baptist, still detained in prison. Thereupon he sent two of his disciples to Jesus with the question, *Art Thou He that should come, or do we look for another?* (Lk. vii. 20). When the messengers arrived, the Saviour was actively engaged in his daily labours of love, healing diseases, casting out demons, and restoring sight to the blind. He therefore bade the two disciples return and tell their master what things they had seen and heard, *how the lame walked, the lepers were cleansed, the dead were raised, the poor had the Gospel preached to them* (Lk. vii. 22). Then, when the messengers had departed, He declared respecting the Baptist that he was greater than all the prophets that had preceded him, being no other than the long-expected Forerunner of the Messiah, the true Elias of whom Malachi had spoken, as designed *to prepare His way before Him* (Lk. vii. 27).

CHAPTER II.

1. **Simon the Pharisee.** Shortly after this the Holy One received an invitation from a Pharisee, named Simon, to enter his house, and sit at meat with him. Among the guests, there pressed in a woman of unchaste life and of bad repute amongst her neighbours. Standing behind Him weeping, she kissed His feet, and anointed them, as He reclined at meat, with a costly unguent from an alabaster box, and wiped away with her hair the copious tears that fell from her eyes. Simon marvelled that the Holy One suffered such a woman to approach Him, but the Saviour addressing him in the touching parable of the "Two Debtors" pointed out that there was hope even for the most degraded, and turning to the woman bade her go in peace, for her faith had saved her, and *her sins, though many, were forgiven* (Lk. vii. 10, 47). After this striking

incident, accompanied not only by the Twelve, but by pious women, amongst whom were Mary of Magdala, Joanna the wife of Chuza, Herod's steward, Susanna, and many others (Lk. viii. 3), He proceeded on a somewhat lengthened tour through the cities and villages of Galilee, preaching the kingdom of God, thronged wherever He went by such numbers importuning His merciful aid, that neither He nor His disciples had sufficient leisure *even to eat bread* (Mk. iii. 20).

2. **Hostility of the Pharisees.** While, however, the feelings of the multitude were thus enlisted on the side of the Redeemer, those of the Scribes and Pharisees from Jerusalem were tinged with the intensest hostility, and when the miraculous cure of a deaf and dumb demoniac caused the greatest astonishment amongst the multitudes, they openly declared that the Saviour owed His authority over the demons to a compact with Beelzebub, the prince of the powers of darkness. Such a fearful charge brought down upon those who urged it a terrible reply. Such an ascription of works of purest mercy to the energy of the Prince of Darkness was an outward expression of an inward hatred of all that was good and Divine, and bordered closely on a terrible climax of sin, incapable of forgiveness either in this world or the world to come, even *sin against the Holy Ghost* (Mtt. xii. 24—37; Lk. xi. 17—23).

3. **Teaching by Parables.** In the afternoon or evening of the day on which these solemn warnings were uttered, the Lord went down to the shores of the Lake followed by a great multitude from all the towns round about. So numerous, indeed, were the crowds which gathered around Him, that, for the sake of more conveniently addressing them, He entered into one of the fishing-vessels, and sitting there a little distance from the water's edge, addressed them in a series of parables illustrative of the growth and extension of His kingdom—*the Sower* (Mtt. xiii. 3—9; Mk. iv. 3—9; Lk. viii. 4—15); *the Wheat and the Tares* (Mtt. xiii. 24—30); *the Seed growing secretly* (Mk. iv. 26—29); *the grain of Mustard-seed* (Mtt. xiii. 31—33; Mk. iv. 30—32; Lk. xiii. 18—21); *the Hid Treasure* (Mtt. xiii. 44); *the Merchant and the Pearl* (Mtt. xiii. 45, 46); *the Drawnet* (Mtt. xiii. 47—50).

4. **The Tempest stilled.** Later in the evening He requested of His disciples that they would push across the lake towards the Eastern shore. They did so, and wearied with the toils of the day He fell asleep on a cushion in the stern, when suddenly from one of the deep clefts in the surrounding hills a violent storm of wind burst upon the surface of the lake, lashed it into waves which almost hid the little

vessel and threatened to sink it to the bottom. Terror-stricken at the sudden tempest, the Apostles hastily awoke Him, and implored His aid, lest they should perish, whereupon He arose, *rebuked the wind* and the surging waters, and instantly *there was a great calm*, amidst which they reached next morning the other side, deeply wondering at the power of their Master, which could make even the winds and the sea obedient to His word (Mtt. viii. 26; Mk. iv. 39).

5. **The Gadarene demoniac.** In the country of the Gadarenes where they now arrived, a fearful spectacle awaited them. Amongst the tombs, which existed on the Eastern side of the lake, dwelt two demoniacs. The more notable or fiercer of the two was possessed of such extraordinary muscular strength that all efforts to bind him had proved ineffectual, and the chains and fetters, with which he had at times been secured, had been broken, nor had any been able to tame him. Fleeing from the fellowship of his kind, he had for a long time taken up his dwelling in the tombs, and there in the paroxysms of his misery he often cried out and cut himself with stones, and so terrified all travellers, that they dared not *pass by that way* (Mtt. viii. 28).

6. **His Cure.** Such was the miserable being, who now in company with his companion, without any garment to cover him, issued from his lonely abode, and seeing the Saviour ran and fell down before Him, crying out *What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee by God that Thou torment me not* (Mk. v. 7). Resolved in His infinite mercy to rid him of the terrible spirit that possessed him, the Great Physician enquired his name. Thereupon he replied, *My name is Legion, for we are many*, while the demons possessing him besought the Holy One that He would not drive them out of the country, or send them into the Abyss of Hell, the abode of the lost (Lk. viii. 31), but suffer them to enter into a herd of swine, which numbering nearly 2000 was feeding close at hand. The Saviour gave the required permission, and the whole herd rushing wildly down the cliff into the lake were choked and destroyed (Mk. v. 13).

7. **Terror of the Spectators.** Such a remarkable incident paralyzed the keepers of the herd with fear, and straightway flying to the city, they recounted all that had occurred. Their report brought out wellnigh all the inhabitants, and though in the man who *sat at the feet of Jesus, clothed, and in his right mind*, they saw a proof of His superhuman power, they yet besought Him to depart from their neighbourhood. Thereupon the Saviour, taking them at their word, turned towards the

lake, and was in the act of stepping into the boat (Mk. v. 18), when the healed man prayed that he might be allowed to accompany Him. But this the Holy One did not see fit to concede, and bade the man return to his friends, and recount to them what great things the Lord had done to him. On which the other went his way, proclaiming everywhere the story of his wonderful deliverance.

CHAPTER III.

1. **Jairus.** After this signal miracle the Lord crossed over to the western shore of the lake, where a great multitude was awaiting Him. Amongst them was one of the prefects of the synagogue, probably, of Capernaum, whose name was Jairus, who earnestly besought Him to come to his house, and lay His hands upon *his little daughter*, for she was at the point of death. Thereupon the Redeemer arose and followed him, accompanied by His disciples, and a curious and eager crowd.

2. **The Woman with an Issue of Blood.** Amongst those who thus followed was a woman who had suffered for upwards of twelve years from an issue of blood, which all the efforts of many physicians had proved powerless to asswage. Believing that, if she could but touch the clothes of the Redeemer, she would be made whole, she now came behind, and touched the hem of His garment. No sooner had she done so, than she felt within herself that the long wished-for cure had at length been accomplished. The fountain of her blood was stanched, and she was healed. Perceiving that power had gone out of Him, the Saviour enquired who had touched Him? The Apostles, with Peter at their head, would have put the enquiry aside, but the Saviour repeated it, and then the woman, trembling and alarmed, came and fell down before Him, confessed all that she had done, and was gladdened by the cheering words, *Daughter, be of good cheer, thy faith hath saved thee, go in peace* (Mk. v. 34; Lk. viii. 48).

3. **The Raising of Jairus' Daughter.** Meanwhile, though the delay must have been a sore trial to Jairus, he betrayed no signs of impatience at a boon so readily bestowed upon another. But at this juncture messengers arrived informing him that his daughter was already dead, and suggested that he should no further trouble the Master. Overhearing the announcement, the Holy One bade him not be afraid, but only believe, and hastened towards his house. Entering it, accompanied only by Peter, James, and John, and the father and mother of the maiden, He advanced into the chamber of death, where He found a number of hired mourners weeping and wailing. Putting them forth, while they laughed to scorn His announce-

ment that the damsel was not dead but only asleep, He went forward to the bed, and said, *Talitha Cumi, Maid, arise.* Instantly His word was obeyed. The spirit of the maiden came to her again, and she arose straightway, and began to walk, while *He commanded to give her meat* (Mk. v. 43).

4. **Unbelief of the Nazarenes.** Soon afterwards the Saviour left Capernaum, and for the second time appeared on a Sabbath in the synagogue of His own town of Nazareth. The conduct of his hearers on this occasion did not betray the frantic violence they exhibited during His previous visit. The miraculous works wrought by His hands could not be gainsaid. But again their minds recurred to the thought of His lowly origin, and stumbling at this rock of offence, they still refused to believe in Him, and the Lord Himself *marvelling at their unbelief*, confined His designs of mercy to laying His hands on *a few sick folk*, who felt the influence of that Divine touch and were healed (Mk. vi. 5). On the morrow He and His disciples set out on another circuit amongst the towns and villages of Galilee, and calling the Apostles to Him, bestowed on them power over unclean spirits, and sent them forth two and two with instructions not to enter into any heathen or Samaritan city, but to proclaim to the *lost sheep of the house of Israel* the near approach of the Kingdom of Heaven. Accordingly they went forth and preached in the various towns and villages, casting out demons, and healing the sick, and then returned to their Master (Mk. vi. 30).

5. **Herodias and the Baptist.** Meanwhile important events occurred in the prison, where John the Baptist was confined. The anger he had excited in the breast of Herodias never slept. She constantly kept her eye upon him, and would have put him out of the way without scruple, but Herod dared not lay hands on one so venerated by the people. At length an opportunity for gratifying her revenge presented itself. Herod's birthday came round, which he kept with feasting and revelry, surrounded by the lords of his court, and the officers of his camp. During the feast Salome, the daughter of Herodias, entered and danced before the company. So delighted were the guests, and especially Herod, that he promised her everything *even to the half of his kingdom* (Mk. vi. 23), and ratified his word with the royal oath. The maiden departed, and consulted with her mother. Herodias saw that at last the long-desired vengeance was within her grasp. *Ask*, said she, *for John Baptist's head in a charger, i. e.* on one of the dishes on which the fruits and viands of the table had been served (Mk. vi. 25).

6. **Death of the Baptist.** Forthwith Salome returned, and

named her price. Herod's brow instantly fell. He was *exceeding sorry* (Mk. vi. 26) for the brave preacher, for whom he entertained much reverence. But he had promised, and ratified the promise with an oath. So the word was given, an officer was bidden to seek out the Baptist's dungeon. He went, the sharp steel fell flashing down, and Salome bore the bleeding head to her mother, while the disciples of the Baptist having consigned his body to the grave went and recounted all that had occurred to the Saviour (Mk. vi. 28). On receiving these sad tidings, the Lord left Capernaum with His Apostles, and crossing the lake of Gennesaret, sought the neighbourhood of Bethsaida-Julias (Lk. ix. 10).

PART V.

From the Death of John the Baptist to the Visit of the Saviour to Jerusalem at the Feast of Tabernacles.

CHAPTER I.

1. **Approach of the Second Passover.** At this time the Passover, the second Passover, as seems most probable, during the Saviour's public ministry, drew nigh (Jn. vi. 4), but instead of going up to Jerusalem, the Lord remained in the neighbourhood of Bethsaida-Julias. Hither numbers came on foot from all the towns round about to see and hear Him, and the sight of these multitudes *scattered as sheep without a shepherd* roused His deepest compassion, and He not only *taught them many things*, but was moved to minister to their temporal necessities (Mk. vi. 34).

2. **The Feeding of the Five Thousand.** Accordingly at a somewhat early period, as it would seem, in the afternoon, He enquired of the Apostle Philip where bread might be bought to satisfy the hunger of the multitudes. Though *He Himself knew what He would do*, He put this question to prove the trust of the Apostle. But Philip replied that *two hundred pence* (Jn. vi. 7) would not be sufficient to procure sustenance for such a number. As the evening, however, drew on the disciples approached the Saviour, and drawing His attention to the desert character of the locality, proposed that He should send away the multitudes, in order that they might seek refreshment in the neighbouring towns and villages. On this He bade *them* supply their needs, and sent them to see what provisions they had. Returning they informed Him that a lad in their company had *five barley loaves and two small fishes* (Jn. vi. 9). Thereupon they were bidden to marshal the multitudes

in companies amid the green grass of the rich plain around. This done, He took the loaves and the two fishes and *looking up to heaven He blessed*, and brake, and gave of the food to the Apostles, who in their turn distributed to the different groups, till *they did all eat and were filled.* When the wondrous meal was over, the Holy One bade the disciples *gather up the fragments that remained that nothing might be lost*, and though 5000 men *besides women and children* had eaten and been satisfied, yet they took up twelve baskets full of fragments that still remained over and above (Mtt. xiv. 20; Mk. vi. 43; Jn. vi. 13).

3. **The People desire to make Jesus a King.** The impression made upon the people by this miracle was profound. It was the popular expectation that the Messiah would repeat the miracles of Moses who had given their fathers manna in the wilderness. They were convinced, therefore, that the Holy One was none other than the Prophet, of whom Moses had spoken (Deut. xviii. 15), and in this conviction would have taken *Him by force and made Him a King* (Jn. vi. 14, 15). To defeat this their intention, the Saviour bade His Apostles take ship and cross over to Bethsaida on the other side of the lake. And having dismissed the multitudes, He ascended one of the neighbouring mountain-ranges, and there continued in solitary prayer till near the fourth watch of the night.

4. **Jesus walks upon the Sea.** Meanwhile the Apostles had rowed about 25 or 30 furlongs when a sudden storm rushed down from the western mountains, and lashing the usually placid surface into waves prevented them making their way towards Capernaum. At this moment, to add to their fears, they discerned amidst the darkness a Figure walking on the water and approaching their vessel. Thinking it could be nothing but a Phantom, they cried out, when a well-known Voice was heard saying *It is I, be not afraid.* Thereupon Peter replied, *Lord, if it be Thou, bid me come unto Thee on the water* (Mk. vi. 50). The rejoinder was *Come*, and thus encouraged the Apostle made some little way towards his Lord. But soon his heart failed him, and beginning to sink he cried, *Lord, save me.* Thereupon Jesus *stretched forth His hand and caught him* (Mtt. xiv. 31), and gently rebuking him for his want of faith took him with Him into the ship, which quickly reached the harbour of Capernaum, while the Apostles, *amazed beyond measure*, worshipped Him, saying, *Truly Thou art the Son of God* (Mtt. xiv. 33).

5. **The Synagogue of Capernaum.** The fact of the Saviour's presence on the western side of the lake was soon

spread abroad amongst the people, and many of the five thousand, who on the previous evening had witnessed the marvellous multiplication of the loaves, took ship and crossed over to Capernaum *seeking Him* (Jn. vi. 24). Knowing that He had not embarked with His disciples they wondered how He had crossed over, and finding Him in the synagogue of Capernaum, eagerly questioned Him on the subject.

6. **The Bread of Life.** But the Holy One was not pleased to vouchsafe a direct answer to their question, and in defiance of their opposition affirmed that unless they *ate the flesh of the Son of Man, and drank His blood, they could have no life in them—that His Flesh was meat indeed, and His blood drink indeed—that whoso ate His Flesh and drank His Blood had eternal life, and He would raise him up at the last day* (Jn. vi. 53—58).

7. **Effect on the Disciples.** These solemn words exerted a great influence on those who heard them. The Jews were deeply offended, and many even of His disciples regarded what they had heard as *a hard saying*, and walked no more with Him (Jn. vi. 66). Turning to the Twelve, the Saviour enquired whether they too were about to leave Him, whereupon Peter replied, in the name of the rest, that there was no other Teacher to whom they could go, for He had the words of eternal life, and was the *Holy One of God*. This assurance of faithful adherence their Master accepted, but with the sad remark that even now there was a traitor in their midst (Jn. vi. 70, 71).

8. **The Syrophœnician Woman.** After this memorable day in the synagogue of Capernaum, the Holy One appears to have continued a short time in the Plain of Gennesaret, during which period His mighty power continued to be marvellously displayed. But soon, in consequence of the increasing hatred of the Pharisees, He passed through the mountains of upper Galilee, and thence into the border-land of Tyre and Sidon. Here He *entered into a house, and would have no man know it* (Mk. vii. 24). But the seclusion He sought was not to be found. A Syrophœnician woman crossed the frontier and earnestly besought His aid in behalf of her daughter, who was grievously afflicted with a demon. At first it seemed as though she had come in vain. But she steadfastly persevered in her petition, and at length, when the trial of her faith was ended, she obtained that which she had sought so earnestly, and with the encouraging assurance that though a descendant of ancient idolaters, her faith was great, and that her daughter was made whole, returned to the place whence she came forth (Matt. xv. 28).

9. **Healing of the Deaf and Dumb Man.** After a short

stay in this region, the Saviour proceeded still nearer to pagan Sidon, and thence passed round the sources of the Jordan through Decapolis to the further shore of the sea of Gennesaret. In this region His merciful aid was besought in behalf of a deaf and dumb man, whom He withdrew from the throng of bystanders, and after using special outward signs gradually restored to the full possession of his faculties, charging the multitudes to preserve a strict silence respecting the miracle. This injunction, however, was not obeyed, for the spectators spread abroad the news far and wide, and the effect was that many who were *lame, blind, dumb, maimed,* were brought to Him, and experienced the beneficent results of the healing word (Mtt. xv. 30).

CHAPTER II.

1. **Feeding of the Four Thousand.** The effect of these miraculous cures on the inhabitants of the district of Decapolis was very great, and a multitude, amounting to upwards of four thousand besides women and children, continued with the Lord three days, beholding His works and listening to His words. Before long their scanty provisions began to fail, and the Redeemer not wishing that they should return only *to faint by the way*, enquired of the disciples how many loaves they had with them. To this they replied, *Seven, and a few small fishes*, and were thereupon commanded to make the men sit down, when their scanty supply proved sufficient for the hungry multitude. They did eat and were filled, *and took up of the broken meat that was left seven baskets full* (Mt. xv. 37).

2. **Question of the Pharisees.** Having dismissed the multitudes, the Lord entered with His disciples into a ship, and crossed over *into the coasts of Magdala* (Mtt. xv. 39), and *the parts of Dalmanutha* (Mk. viii. 10), a village close by. Here, however, His stay was of no long duration, for certain Pharisees, with certain of the Sadducees, approached with a demand that He would shew them *a sign from heaven.* This request He would not gratify, and *sighing deeply in His spirit*, He denounced them as hypocrites, who could *discern the face of the sky, but not the signs of the times.* Then refusing to give them any other sign than that of *the prophet Jonah* He straightway entered the vessel, in which He had come (Mk. viii. 13), and made for the other side, and the neighbourhood of Bethsaida-Julias.

3. **Healing of a Blind Man.** Here a blind man was brought to Him, with a petition that He would touch him. Taking him, like the deaf and dumb man spoken of above,

outside the village, the Lord anointed his eyes with the moisture from His own mouth, and laying His hands upon him enquired whether he saw aught? To this the sufferer looking up replied that he *saw men, as trees, walking* (Mk. viii. 24). Thereupon the Redeemer laid His hands again upon his eyes, and his sight was completely restored.

4. **Confession of St Peter.** From Bethsaida, accompanied by His Apostles, He now set out in a northerly direction, and reached the confines of Cæsarea Philippi. In this neighbourhood, on one occasion, He addressed to the Apostles the formal enquiry, *Whom do men say that I am?* To this enquiry the Apostles replied, *Some say John the Baptist, others Elias, others Jeremias, or one of the prophets. But,* continued the Holy One, *whom say ye that I am?* To this the Apostle Peter, speaking in the name of the rest, made the ever-memorable reply, *Thou art the Christ, the Son of the living God* (Mtt. xvi. 16).

5. **Announcement of coming Sufferings.** This testimony of the Apostle the Holy One accepted, declared that it had not been revealed to him *by flesh and blood, but by His Father in heaven,* and bestowed upon him the promise of peculiar dignity in the Church He was about to establish (Mtt. xvi. 18, 19). But now He began to reveal to them mournful tidings respecting Himself. *The Son of Man,* He declared, *must go up to Jerusalem, and there suffer many things from the elders, chief priests, and scribes, and be put to death, and after three days rise again.* To the Apostles this first announcement sounded utterly strange and inconceivable. The selfsame Peter, who, a moment before, had witnessed so noble a confession to his Lord's Divinity, was utterly unable even to endure the thought of His suffering. *That be far from Thee, Lord,* was his indignant reply. But with a solemn rebuke the Holy One checked him, and calling to Him some of the people standing near, He bade any who would come after Him, *take up His Cross and follow Him;* for through the gate of suffering lay the road to Glory, not only for Himself, but for all His followers (Mk. viii. 34).

CHAPTER III.

1. **The Transfiguration.** To cheer, however, the wounded spirits of the Apostles after these sad announcements, the Holy One was now pleased to assure them that there were *some standing there,* who should not *taste of death till they had seen the Son of Man coming in His kingdom* (Mtt. xvi. 28). Accordingly six days afterwards, with three of their number, who had already in the chamber of Jairus witnessed their

Master's power over death, He retired to one of the numerous mountain-ranges in the neighbourhood to engage in solitary prayer (Lk. ix. 28). While, then, the three Apostles sank down wearied and oppressed by sleep, a marvellous change came over His person. His raiment suddenly became shining, *exceeding white as snow*, *the fashion* also *of His countenance* was altered, *and shone like the sun* (Mtt. xvii. 2; Mk. ix. 3).

2. **Moses and Elias.** Roused at length by the supernatural brightness around them, the Chosen Three awoke, and perceived not only the mysterious change that had come over their Master, but also that He was no longer alone! He was accompanied by *two men*, in whom they were enabled to recognise no others than the great pillars of the Old Testament dispensation, *Moses and Elias* (Lk. ix. 30). Nor did they only see their transfigured Lord attended by these strange visitants from the world of spirits, but they were privileged to overhear the subject of their mutual converse. *They spake of*, or described, *the decease He was about to accomplish at Jerusalem* (Lk. ix. 31).

3. **Words of Peter.** To the Apostle Peter it seemed as though the kingdom of heaven was indeed revealed in power. In the excitement of the moment he would have made three tabernacles, one for his Lord, one for Moses, and one for Elias, in order that from thence the laws of the kingdom might be promulgated, and all men might recognise the true Messiah. But it was not to be. While he was yet speaking there came a **cloud** overshadowing them, and out of it there came a Voice, saying, *This is My Beloved Son, hear ye Him.* And then all was over. While the Apostles lay panic-stricken on their faces, their Master once more joined them, and bade them *rise and not be afraid*, and, as they descended from the Mount, He charged them to reveal to no man what they had seen, *till He should have risen from the dead* (Mtt. xvii. 9).

4. **The Lunatic Child.** Rejoining the rest of their fellow-Apostles, the Chosen Three found them surrounded by a great crowd, amongst which were certain of the Scribes (Mk. ix. 14). During their Master's absence a man had besought their aid in behalf of his son, who was possessed with an evil spirit. But he had besought their aid in vain. The Nine had been unable to expel the demon, and the Scribes, making the most of their discomfiture, were eagerly disputing with them when He suddenly appeared, bearing, it would seem, on His face and person traces of the celestial glory of the past night. *Greatly amazed* at His appearance, the multitude no sooner saw Him, than they *ran to Him and saluted Him* (Mk. ix. 15), and as He was asking of the

Scribes the reason of their dispute with His disciples, the father drew near, related what had occurred, and described the terrible condition of his only son. Possessed he had been for a long time with a dumb spirit, but at times it seized him with such violence, that he *foamed and gnashed with his teeth*, or was driven with almost irresistible impulse into the water and into the fire (Mtt. xvii. 15).

5. **The Demon expelled.** Thereupon the Lord commanded the boy to be brought into His presence, but no sooner did he see the Saviour than he was seized with one of those sudden paroxysms, which the father had described, and falling on the ground, he *wallowed foaming* at the mouth. On this the Lord enquired of his father how long he had been in this case. The father replied that it dated from his childhood, and described the terrible nature of the fits which came upon him, ending with a touching request, that if He could do anything, He would have compassion on him, and help him. *All things are possible*, said the Holy One, *to him that believeth. Lord, I believe*, replied the agonized father, *help Thou mine unbelief* (Mk. ix. 23, 24), and his faith, though but a little spark, was rewarded. Addressing the demon, the Holy One commanded him to leave the child and *enter him no more*, and the foul spirit, unable to resist the word of power, uttered a piercing cry, and left him lying on the ground, to all appearance dead. But his merciful Healer took him by the hand, and he rose up, and was restored to his rejoicing father (Lk. ix. 42).

CHAPTER IV.

1. **The Coin in the Fish's Mouth.** After these incidents the Redeemer again turned His steps southward in the direction of Capernaum, and once more began to tell His Apostles of His coming rejection by the rulers of the nation, of His death, and resurrection. But they could not understand that whereof He spake, and were afraid to ask Him (Lk. ix. 45). On their arrival at Capernaum, the collection of the half-shekel due from every male Israelite, who had attained the age of 20 years, for the service of the sanctuary at Jerusalem, was going on. Approaching the Apostle Peter, the collectors enquired whether his Master did not pay this sum, to which he replied in the affirmative. Shortly afterwards on reaching the house where they were about to lodge, the Lord enquired of the Apostle whether earthly monarchs levied customs and tribute of their own children or of strangers. *Of strangers*, was the instant reply. *Then*, said the Holy One, alluding to His own relation

to His heavenly Father, *are the children free*, and He as the Son of God was exempt from a payment which went to the support of His Father's house. Lest, however, it should be said that He and His Apostles despised the Temple, and so men should be offended, He bade him go down to the lake, cast in a hook, and take the first fish that came up, assuring him that, when he had opened its mouth, he would find sufficient to pay both for the Apostle and his Master (Mtt. xvii. 27).

2. **Disputes among the Apostles.** In spite of His repeated intimations respecting His own coming sufferings, the thoughts of the Apostles were still running on the high places they believed in store for them in their Master's kingdom, and the question which was the greatest amongst them excited much discussion. Knowing their thoughts, the Redeemer took a little child in His arms and placed him in their midst, and solemnly declared that unless they laid aside all their thoughts of dignity and place and power, and became like little children, they could not hope to enter into His Kingdom at all, for in that Kingdom he was greatest who could humble himself like the little child before them (Mtt. xviii. 1—6).

3. **False Zeal.** On hearing this the Apostle John confessed that on one occasion when he and the rest of the Apostles had seen a man trying to cast out demons, they had forbidden him, on the ground that he was not one of their Master's avowed followers. Thereupon the Holy One gently rebuked the spirit which had prompted them thus to act. *No man*, He declared, *who could work a miracle in His name, could lightly speak evil of Him*, and proceeded to enforce the duty of avoiding offences and of cultivating a spirit of love towards their Lord's little ones. Then by the Parable of the *Lost Sheep* He taught them the joy that pervaded heaven at the repentance of a single sinner (Mtt. xviii. 10—23), and by that of the *Debtor who owed ten thousand talents* (Mtt. xviii. 23—35), how they were bound to forgive every one his brother their trespasses.

4. **Request of the Lord's Brethren.** By this time the season for the celebration of the feast of Tabernacles drew near, and numerous caravans of Jewish pilgrims were gathering together to go up to the Holy City and keep the Feast. At this juncture, then, the Lord's brethren who, though they did not believe in His Divinity, were yet not above cherishing feelings of pride at the mighty works which He wrought, bade Him leave Galilee, and display proofs of His power in Jerusalem itself (Jn. vii. 3—6). Though He intended to keep the feast, the Redeemer replied that *His hour was not yet come*, nor for the present could He take part in festal solemnities.

5. **The churlish Samaritans.** On their departure, however, accompanied by His Apostles, He set His face to go up to the Holy City (Lk. ix. 51). But instead of taking the longer route through Peræa, for the sake, probably, of greater seclusion, He chose that through Samaria, and sent messengers before Him to prepare for His coming. Entering a certain village of the Samaritans, the Apostles sought to do as He had bidden them. But the churlish inhabitants refused to receive Him. Indignant at this rebuff, the impetuous "Sons of Thunder," James and John, would have had their Master act in the spirit of Elijah, and call down fire from heaven on the inhospitable and churlish villagers. But the Holy One rebuked their intemperate zeal, and the forgetfulness they evinced of the true spirit that became them as His followers, and sought shelter in another village (Lk. ix. 56).

PART VI.

From the Feast of Tabernacles to the Triumphal Entry into Jerusalem.

CHAPTER I.

1. **The Feast of Tabernacles.** Meanwhile the excitement at Jerusalem respecting the Saviour was very great. The question whether He would present Himself at the Feast was eagerly discussed, and many were the opinions advanced concerning Him. At length He suddenly appeared in the Temple, and began to teach openly in its crowded courts. Such a step at a time when the rulers were seeking to kill Him excited the greatest astonishment, and many could not resist the impression His wondrous works made upon their minds.

2. **Hostility of the Sanhedrin.** At length the Sanhedrin resolved to take steps for securing His person, and sent officers to seize Him on the first favourable opportunity. But their hostility, though now clearly avowed, did not stay the Lord from continuing His teaching; and on the last, *the great day of the Feast*, taking up His parable from the water brought in a golden vessel from the Pool of Siloam and poured before the Brazen Altar, He preached with peculiar appropriateness on *the living waters* of the Spirit, which should flow forth when He was glorified (Jn. vii. 39). The boldness of His words exerted a still greater influence on the multitudes. When the Sanhedrin met a second time, the officers they had deputed to effect His apprehension declared it was impossible to take Him—*never man spake like this man* (Jn. vii. 46).

3. **The Woman taken in Adultery.** On the following day, when the Saviour reappeared in the Temple, the Pharisees, finding open hostility ineffectual, brought to Him a woman who had been taken in the act of adultery, and placing her in the midst requested His decision respecting her. The Law of Moses denounced death as the penalty of her crime (Lev. xx. 10). If, then, He decided for the punishment of death, He would, they expected, lose ground with the people; if, on the other hand, He pronounced her acquittal, they could denounce Him as One who set at nought the enactments of the national Lawgiver. While, however, they were eagerly claiming His decision, the Holy One continued seated, and stooping down appeared to be tracing characters with His fingers in the dust. At length He looked up and said, *He that is without sin amongst you, let him first cast a stone at her*, and then again bending downwards resumed the writing on the floor. Such was the solemnity of His words, that all present stole out one by one, and when He looked up again, He found Himself alone with the woman. Thereupon He enquired whether none was present to convict her, and when she replied, *No man, Lord*, declining to assume the functions of a judge, He bade her *go and sin no more* (Jn. viii. 11).

4. **The Man born blind.** After this signal discomfiture of His enemies, the Redeemer would seem to have been permitted to resume His discourses to the people in one of the temple corridors, known as the Treasury (Jn. viii. 20). On the first Sabbath after the late festival, as He passed by, accompanied by His disciples, he encountered a man, who, it was well known, had been blind from his birth. Seeing him thus afflicted the Apostles enquired whether his affliction was to be ascribed to sins of his own or to those of his parents; to which the Lord replied that it was due to neither of the causes they suggested; that his privations were intended to subserve higher objects of God's love; and making clay with the moisture from His mouth, He anointed the sufferer's eyes, and sent him to the Pool of Siloam, with the injunction to wash therein. The man went, and returned perfectly restored to sight (Jn. ix. 7).

5. **Enquiry in the Sanhedrin.** A miracle like this could not fail to arouse much attention, and the Sanhedrin summoning the man before them, began to investigate the circumstances of the cure. Their questions he answered with the utmost simplicity. Whereas he was blind, now through the power of One, who had put clay upon his eyes, he saw. Hoping next in some way to throw discredit on the reality of

his cure, they sent for his parents, who allowed that he was their son, and that he had been born blind, but referred the judges to their son for any further information they might require. Turning therefore, once more, to the healed man, they bade him give praise for the blessing he had received to God alone, and take no thought about Jesus of Nazareth. But their words had no effect upon him, and at length, after taunting the poor man with his blindness in which he had been born, they passed upon him the terrible sentence of excommunication. Informed of the step they had taken, the Redeemer sought him out and enquired whether he believed on the Son of God? To this question the other replied, *Who is He, Lord, that I may believe on Him? I that speak unto thee*, rejoined the Holy One, *am He*, and accepted his act of instant adoration and avowal of belief (Jn. ix. 37).

CHAPTER II.

1. **Mission of the Seventy.** The region whither our blessed Lord now retired is a matter of conjecture. It seems probable, however, that He did not leave Judæa, but continued within its frontier, and about this period sent forth Seventy Disciples, two and two before His face, to preach the word and to visit various towns whither He Himself also intended to come. After receiving their instructions the Seventy set out, and after some short time returned to recount with much joy the success of their ministrations, and their discovery that even the evil spirits were subject to their Master's Name (Lk. x. 17).

2. **Parable of the Rich Fool.** Little, however, as we know of the places the Holy One now visited, it seems clear that the effect of His ministry was very great. Multitudes gathered about Him to hear the Word of Life and behold His works of power. But the enmity of the Pharisees and the ruling body of the nation increased rather than lessened in intensity (Lk. xi. 54). Undeterred, however, by their ceaseless hostility, the Holy One persevered in His ministrations, warned His disciples in the presence of the multitudes, who crowded around Him in such numbers *as to tread upon one another*, against the *leaven of the Pharisees which is hypocrisy* (Lk. xii. 1—4); and, refusing to accede to a request to divide an inheritance amongst two brothers, took occasion to warn His hearers against covetousness in the striking parable of the *Rich Fool* (Lk. xii. 13—21). At the same time He bade them not be over-anxious about the future, assuring them of the loving care of a Father in heaven, who feeds the fowls of the heaven, though they *neither sow nor reap*, and have *neither storehouse nor barn*, and clothes the

lilies of the field with a beauty, such as *Solomon in all his glory* never approached (Lk. xii. 27).

3. **Pilate and the Galilæans.** It was probably about this time that certain persons informed the Lord of an outrage Pilate had committed. On the occasion of the visit of a body of Galilæans to Jerusalem, for some unrecorded reason he had slain them, and mingled their blood with the blood of the slain beasts they were offering on the Altar at the Temple. Their terrible death appeared to the narrators of this outrage as a peculiar evidence of God's anger, and of some unknown awful guilt on the part of the sufferers. But such hasty judgments the Lord instantly rebuked, and declared that these men were no more to be regarded as *sinners above all other* of their fellow-countrymen than certain eighteen persons on whom a tower of Siloam had recently fallen and crushed them beneath its ruins. In such swift calamities they were to trace a call to remember their own uncertain tenure of life, and to repentance while as yet the day of grace lasted, which solemn considerations He still further enforced by the appropriate parable of the *Barren Fig-Tree* (Lk. xiii. 6—9).

4. **The Feast of Dedication.** By this time the season of winter had returned, and the snow lay upon the mountains. The Feast of Dedication was nigh at hand, and the Lord once more presented Himself in the Temple at Jerusalem, and probably on account of the wintry state of the weather sought shelter in "Solomon's Porch," where He was speedily encircled by the Jews, who began to enquire how long He intended to keep them in suspense, and to ask that if He was the Messiah He would tell them so distinctly (Jn. x. 24).

5. **The Jews try to stone the Saviour.** In reply to their question, the Holy One contented Himself with pointing to the wonderful works He had already wrought in their midst. And when they refused to receive His testimony, and taking up some of the stones lying around, were on the point of stoning Him, He retired from the capital, and crossing the Jordan, sought the fords of Bethabara or Bethany, where His forerunner *at first baptized* (Jn. x. 40).

6. **Jesus retires across the Jordan.** But even hither His enemies, the Pharisees, followed Him, and represented that Herod Antipas, within whose dominions He was, sought opportunity to kill Him. But He saw through their cunning and hypocrisy, no less than the fox-like (Lk. xiii. 32) craft of the Tetrarch, by whom they had been probably suborned, and declared there was still time for the performance of works of mercy, before He went up to Jerusalem, whose children He would so often have gathered together *as a hen gathereth her*

chickens under her wing but they would not (Lk. xiii. 34, 35). Staying, therefore, in this neighbourhood, in the presence of many people, He gave utterance to many appropriate Parables, the *Great Supper* (Lk. xiv. 15—24), the *Lost Sheep* (Lk. xv. 1), the *Lost Coin* (Lk. xv. 8—10), and the *Prodigal Son* (Lk. xv. 11—32), and afterwards addressed to His disciples, though in the hearing of the Pharisees, those of the *Unjust Steward* (Lk. xvi. 1—13), and of *Lazarus and the Rich Man* (Lk. xvi. 19—31).

7. **Message of Martha and Mary.** About this time a messenger reached the Saviour from two sisters Martha and Mary residing at Bethany, announcing that their brother Lazarus was sick. On receiving this intelligence, He replied, *This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby*, and instead of coming to the sisters immediately, *remained still two days in the same place where He was* (Jn. xi. 6), during which interval Lazarus died, and was laid in a rock-hewn sepulchre.

8. **Jesus goes to Bethany.** At the close, however, of the two days, the Holy One proposed to His disciples that they should go into Judæa again, saying that their friend Lazarus *was asleep*, but He intended to *wake him out of sleep* (Jn. xi. 11). This announcement perplexed the Apostles very much, till perceiving that they understood His words literally, He told them plainly that *Lazarus was dead*, and again declared His intention of going to Bethany. On this the Apostle Thomas, convinced that his Master would fall into the hands of His deadly enemies, proposed to the rest that they should accompany Him, and share His end (Jn. xi. 16). With these sad forebodings the Apostles set out, and on reaching Bethany found that Lazarus had been already dead four days.

9. **Grief of Martha and Mary.** While the Saviour Himself tarried outside the village, Martha becoming aware of His arrival hurried forth to meet Him, and said, *Lord, if Thou hadst been here, my brother had not died*, adding, however, I *know that even now, whatsoever Thou wilt ask of God, God will give it Thee* (Jn. xi. 21, 22). In reply the Holy One assured her that her brother would rise again, and when she answered that she knew he would *rise again at the last day*, He proceeded to declare Himself to be the *Resurrection and the life, in whom whosoever lived and believed should never die*, and then enquired whether Martha herself believed He was what He thus claimed to be. *Yea, Lord*, was her reply: *I believe that Thou art the Christ, the Son of God, which should come into the world*, and with this assurance hastened away, and secretly called her sister (Jn. xi. 28).

10. **The Resurrection of Lazarus.** Informed of her Lord's arrival Mary also now hurried to meet Him, and having arrived at the spot where Jesus was, fell down before His feet, and faltering out the words her sister had already uttered, gave way to passionate grief. At the spectacle of her deep sorrow the Lord *groaned in spirit and was troubled*, and enquired where they had laid the dead. Then being conducted to the sepulchre, He commanded the stone, which closed the entrance, to be removed. On this Martha ventured to expostulate, but Jesus reminded her of His promise that, if she believed, she should *see the glory of God* (Jn. xi. 40), and calmed her feelings. Accordingly the stone was removed, and then the Holy One, having thanked the Eternal Father for hearing Him, cried with a loud voice, *Lazarus, come forth.* Instantly the word of Power was obeyed. There was a stir in the sepulchre. The dead man rose, and came forth, *bound hand and foot with grave clothes, and his face covered with a napkin*, while the Lord simply bade the bystanders *loose him and let him go* (Jn. xi. 44).

CHAPTER III.

1. **Meeting of the Sanhedrin.** After this remarkable miracle the rulers in Jerusalem became very uneasy. A meeting of the Sanhedrin was convened, at which Caiaphas presided, and the course to be followed was keenly debated. The late notable miracle could not be gainsaid. If the Holy One was suffered to continue His ministry, all, it was argued, would believe on Him, perhaps proclaim Him as their King, and thus bring down the vengeance of the Romans. After much discussion Caiaphas at length arose, and declared that since the teaching of One Man threatened to imperil the whole nation, one effectual remedy alone existed. *It was expedient that He should be put to death* rather than the whole nation should be swept away (Jn. xi. 50).

2. **Resolve to put Jesus to Death.** Though there were some dissentients (Lk. xxiii. 50, 51), his words expressed the feelings of the majority of the Council, and it was determined that Jesus should be put to death. From that day forward therefore continual councils were held to decide how this should be brought about. But the Holy One, knowing that His hour was not yet come, retired with His disciples to Ephraim, a town situated north-east of Jerusalem, not far from Bethel, and on the confines of Samaria.

3. **The Ten Lepers.** After remaining here in quiet and seclusion, He commenced a farewell-journey along the border-

line of Samaria and Galilee. It was probably while yet in this neighbourhood that at the entrance of a village He encountered Ten Lepers, one of whom was a Samaritan. Standing *afar off* they all *lifted up their voices*, and implored His aid, on which He bade them go and *shew themselves to the priests* at Jerusalem. Though they must have been aware that they could not expect healing from the priests, the Lepers nevertheless set out, and lo! as they went their flesh came back to them *like unto the flesh of a little child*, and they were cleansed. But though all were healed, one only, and he a Samaritan, returned to give thanks to the Saviour, who, accustomed as He was to man's ingratitude, yet marvelled at this striking proof of it, and dismissed the grateful man with a yet higher blessing, saying, *Go thy way, thy faith hath made thee whole* (Lk. xvii. 19).

4. **The Blessing on Little Children.** Having crossed into Peræa, where He delivered the parables of the *Unjust Judge* and the *Pharisee and Publican*, the Saviour was requested by certain parents to lay His hands upon their children and offer up a prayer in their behalf. The disciples would have kept back those that brought them, but with touching condescension He not only rebuked their interference, and said, *Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven*, but called them to Him, *took them up in His arms, laid His hands upon them, and blessed them* (Mk. x. 16; Mtt. xix. 15).

5. **The Rich Young Ruler.** It was in this region also that a rich young ruler approached Him, desiring to know what he should do to inherit eternal life. The Holy One referred him to the commandments. These the other declared he had kept from his youth, on which the Lord looked upon him with a glance of deep affection, informed him that he lacked *yet one thing*, and bade him *go and sell all that he had, and give to the poor*, and take up his cross and follow Him. Such a demand was too severe a test for the ruler's sincerity. He *had great possessions* which he could not part with, and in sorrow he left the Saviour and went his way (Mtt. xix. 22; Mk. x. 22).

6. **Request of James and John.** But the same ideas of temporal blessings were still held by the Apostles themselves. They had left everything to follow their Master, might they not look for some great reward? To Peter, who put the question, the Holy One replied, by assuring him and the rest that a reward they should have, though very different from what they expected, and taking them apart began for the third time to speak of the future that awaited Himself; how at

Jerusalem He should *be delivered into the hands of the Gentiles, and be mocked, and scourged, and crucified.* But the Twelve could not enter into the meaning of His words, and it was now that two of their number, James and John, encouraged by their mother, preferred a request that in His kingdom they might *sit the one on His right hand, and the other on His left.* Even His reply that they should indeed *drink of His cup, and be baptized with His baptism* provoked a jealousy on the part of the rest which the Holy One strove to check by reminding them once more of the true nature of His kingdom, that therein He is truly *first who is the servant of all; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many* (Mk. x. 45).

7. **Last Journey to Jerusalem.** And now the hour drew nigh, and the Holy One, recrossing the Jordan, continued His way amidst crowds of pilgrims towards Jerusalem. Approaching Jericho He healed two blind men, who sat by the wayside and implored His aid, accepted in Jericho itself the hospitality of Zacchæus, a superintendent of customs or tribute there (Lk. xxix. 1—10), corrected, by delivering the Parable of *the Pounds*, the idea that the Kingdom of Heaven was *about immediately to appear*, and at length, six days before the Passover, reached the safe seclusion of the mountain hamlet of Bethany (Mtt. xxvi. 6—13; Jn. xii. 1—11).

PART VII.

From the Arrival at Bethany to the Ascension.

CHAPTER I.

1. **The Feast in Simon's House.** At Bethany resided one Simon who had been a leper, and possibly had been restored by the Lord Himself. At his house the sisters of Lazarus provided a festal repast, and while Martha busied herself in ministering to the Lord, Lazarus reclined at the table as one of the guests. As the feast proceeded, Mary approached with an alabaster casket, containing a pound of precious spikenard, and poured a portion on the head of the Saviour. Then kneeling down she anointed His feet also (Jn. xii. 3), while the sweet odour diffused itself through the whole room. But this act of beautiful affection did not win the approval of all the guests at the table. Judas Iscariot enquired why a casket of such precious unguent, which might have been sold for much and given to the poor, should be uselessly wasted, and others of the Apostles murmured against her. But the Holy One

not only bade the murmurers desist from troubling her, but declared that she at least *had done what she could, she had come beforehand to anoint His Body for the burying*, and wherever the Gospel *should be preached throughout the whole world*, there should also the deed which had moved their unworthy indignation be *told for a memorial of her* (Mtt. xxvi. 13; Mk. xiv. 9).

2. **The Triumphal Procession.** Thus the eventful evening wore on. Meanwhile the news of the Saviour's presence at Bethany had reached Jerusalem, and great crowds resorted thither not only to see Him, but Lazarus also, so lately risen from the dead. When the next day dawned, the first day of the Holy week, the Saviour proceeded towards Bethphage, and sending two of His disciples, desired them to bring an ass, and her colt with her, which they would find tied at the entrance of the village. The disciples went, and in answer to the question of the owners why they thus loosed them, replied, as bidden, that *the Lord had need of them*, and returned to their Master. The voice of prophecy (Zech. ix. 9) had declared that her King would come to Zion *meek, and sitting on an ass, and a colt the foal of an ass;* and the hour for its fulfilment had now come. The road from Bethany to Jerusalem was crowded with pilgrims making their way towards the Holy City. Amongst these were many who had witnessed the Saviour's miracles in Galilee, and their enthusiasm was much increased by the news of the wondrous event at Bethany. The heart of the people, therefore, was deeply stirred, and the disciples, filled with the general excitement, spread their garments on the animals they had brought to their Master, and placed Him thereon. Soon the crowds began to express their joy in a more lively manner. Some strewed their garments on the rough path, others cut down branches from the neighbouring gardens, and threw them before Him (Mtt. xxi. 8).

3. **Hosanna to the Son of David.** Meanwhile a second stream issued from the Holy City, and meeting the others coming from Bethany, turned round, and swelled the long procession towards Jerusalem, with loud Hosannas glorifying God, and proclaiming the approach of the *Son of David*. Certain of the Pharisees alone were found to murmur. They would have had the Saviour rebuke the zeal of the multitude, but pointing to the stones beneath their feet, He declared that *they would immediately cry out if these were to hold their peace* (Lk. xx. 40). Thus the procession swept along, till on a nearer approach, the whole of the magnificent City burst into view.

4. **Jesus weeps over Jerusalem.** Here the procession paused, and the hour of triumph became the hour of deepest sorrow.

The Holy One wept over the devoted city, foresaw the Roman legions gathered round its fated walls, its proud towers laid low in the dust, and its children within it, because they knew not *the day of their visitation* (Lk. xix. 41—44). Such things were hidden from the eyes of the eager throngs who believed that now at length the Messiah would claim the sceptre and ascend the throne. Passing through the City the Holy One advanced towards the Temple. Jerusalem was stirred to its very centre. *Who is this?* enquired many. *This is the Prophet, Jesus, of Nazareth of Galilee*, was the eager reply of His followers, expecting, doubtless, that some great miracle would be wrought. But they were doomed to disappointment. Entering the Courts of the Temple, He surveyed the scene of disorder and desecration which they again presented, and in the evening returned with the Twelve to the seclusion of Bethany, and the great Palm-Sunday was over.

5. **The Barren Fig-Tree.** Early the following morning the Saviour set out once more for the Holy City. Being a hungred, probably after a night of fasting, and perceiving *afar off* a fig-tree standing alone *by the wayside* which presented an unusual show of leaves for the season, He went up to it to see *if haply He might find fruit thereon* (Mk. xi. 13), but on reaching it found nothing but leaves. Though at this early period of the year neither leaves nor fruit were to be *expected* on a fig-tree, this tree by its ample foliage appeared to give promise of the fruit, which ordinarily appears before the leaves. But a nearer approach proved that this promise it fulfilled only in appearance, and in the hearing of His disciples the Holy One laid upon it the doom of utter barrenness, saying, *Let no man eat fruit of thee hereafter for ever*, and straightway it was dried up and withered (Mtt. xxi. 19).

6. **Second Cleansing of the Temple.** Passing onwards to Jerusalem, He entered the Temple. The nefarious practices He had rebuked at the first Passover of His public ministry were still enacted. As before, therefore, so on this occasion, He drove forth the intruders, the buyers, the sellers, and the money-changers, upset their tables, and poured forth their unholy gains, and declared in words of conscious authority that His House was not for thievish traffic, but for prayer and praise. Then having thus once more vindicated the sanctity of His Father's House, He commenced teaching in its courts, and speedily gathered around Him many eager to listen, and astonished at His doctrine (Mk. xi. 18), while others that were blind and lame came to Him, and experienced the effects of His healing power.

CHAPTER II.

1. **Enquiries of the Sanhedrin.** As He proceeded towards Jerusalem on the following day, the Apostles observed with surprise how rapidly the tree doomed the day before had withered away. The late hour at which they left the City the preceding evening had probably prevented their noticing it before, and now the Saviour took occasion by it to teach them a lesson respecting the nature and power of Faith. On entering the Temple and recommencing His gracious work of teaching those assembled there, He was interrupted by the arrival of a formal deputation from the Sanhedrin, enquiring by what authority He acted as He was doing, and from whom He had received it. This question the Holy One met by another. *The baptism of John, was it from heaven, or from men?* The question filled His hearers with embarrassment. If they replied that his was a divine commission, they exposed themselves to the obvious rejoinder, why had they not received his testimony respecting the Messiah? If they said of men, they would expose themselves to popular indignation. Accordingly they preferred to own that they could not tell. Thereupon He also declined to answer their question, and in the parables of *The Two Sons* (Mtt. xxi. 28—32), and *The Wicked Husbandmen* (Mtt. xxi. 33—44), set forth their neglect of their high vocation, and in that of *The Marriage of the King's Son* warned them that a day was at hand when the kingdom of God would be taken away from the Jewish people and bestowed upon the Gentiles (Mtt. xxii. 1—14).

2. **The Day of Questions.** Thus far the efforts of the ruling powers had been of no avail. A formal council was now held, and it was resolved to organize some plan for *ensnaring* the Saviour in His speech, and beguiling Him into statements which might afford a pretext for delivering Him up to the Roman procurator. United, therefore, in one formidable conspiracy, the Pharisees, Sadducees, and Herodians suborned men, to all appearance right-minded, to propose to Him various questions. First then came the Herodians with certain of the Pharisees enquiring whether it was *lawful to give tribute to Cæsar, or not?* then the Sadducees brought forward a religious difficulty respecting the position in another world of a woman who had had seven husbands in this; then a scribe belonging to the Pharisees drew near, requesting information as to the relative greatness of the commandments of the Law. But the sublime, though simple answers which the Saviour gave to all these questions struck all with ad-

miration, and they did not venture to put any more questions to the Redeemer (Mtt. xxii. 16—40).

3. **The Son of David.** Thereupon He Himself assumed the character of a questioner, and interrogated them respecting the descent of the Messiah. Speaking under the influence of the Spirit, David in the Psalms (Ps. cx. 1) had called Him *Lord*, saying, *The Lord said unto My Lord, Sit Thou on my right hand, till I have made Thy foes a footstool for Thy feet.* If the Messiah was to be David's *son*, how could He be at the same time his *Lord*, thus mysteriously uniting a divine and a human nature? To this profound question those addressed did not even venture to make a reply, and were in their turn constrained to listen, while in words of righteous judgment He denounced the hypocrisy and tyranny of the Pharisees, and their blindness to the spirit of true religion (Mtt. xxii. 41—46, xxiii. 18—36).

4. **The Poor Widow.** After this the Redeemer sat down opposite the Treasury, in the Court of the Women, and looking up beheld the multitude casting in their gifts and contributions. Amongst the rest His eye rested on a certain poor widow, all whose possessions consisted of *two mites*, together making *a farthing*. Both of these she now cast into the Treasury, while the Saviour called to Him His disciples, and declared that she had cast in *more than all the rest*, and that her gift should be remembered till the end of time (Mk. xii. 43, 44).

5. **The enquiring Greeks.** While still in the Court of the Women two of the Apostles, Andrew and Philip, approached the Redeemer with the announcement that certain Greeks wished to see Him. No sooner did the Saviour hear their announcement, than He declared as if in a transport of holy rapture, *The Hour is come that the Son of Man should be glorified. Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit* (Jn. xii. 24—26). But with the thought of the seed-corn cast into the ground and dying, there fell upon Him the shadow of the dreadful sufferings so close at hand, and He exclaimed, *Now is My soul troubled, and what shall I say? Father, save Me from this hour;* and then, as though a cloud had rolled away, He went on, *For this cause came I unto this hour: Father, glorify Thy Name* (Jn. xii. 27, 28).

6. **The Voice from Heaven.** No sooner had He thus spoken than a Voice from heaven replied, *I have both glorified it, and will glorify it again.* Various were the interpretations of this Voice by the surrounding crowd. Some thought that

it thundered, others that *an angel had spoken to Him.* But the Redeemer set all doubts at rest, saying, *This Voice came not because of Me, but for your sakes;* and then He exclaimed in the same strain of triumph, which the announcement of two Apostles respecting the enquiring Greeks had called forth, *Now is the judgment of this world; now shall the Prince of this world be cast out; and I, if I be lifted up, will draw all men unto Me*, signifying, adds the Evangelist, *by what death He should die* (Jn. xii. 32, 33).

7. **The Mount of Olives.** As the Saviour quitted the Temple after this striking incident His disciples began to invite His attention to the magnificence of the structure, the enormous size of the stones, and the gorgeous gifts with which it was endowed (Matt. xxiv. 1; Lk. xxi. 5). But He told them that a day was coming, when not one of these enormous masses should be left standing upon the other. Thence they passed on to the Mount of Olives, where He sat down, as if to take one last look at the glorious city and its still more glorious Temple. While thus seated four of the Apostles, Peter, James, John, and Andrew approached with the enquiry *when all these things should come to pass, and what should be the sign of His coming.* In reply the Holy One proceeded to set forth the judgments destined to befall Jerusalem, and to enforce the necessity on their part of watchfulness and preparation by the striking parables of the *Ten Virgins* and *the Talents*, closing His solemn revelations with a description of the circumstances of the Awful Day, when He should come in His glory to judge both the quick and dead (Mtt. xxv. 1—46).

CHAPTER III.

1. **Approach of the Passover.** At the close of these solemn prophecies the Redeemer retired to Bethany, and there spent the last day preceding His sufferings (Jn. xii. 36). Meanwhile the rulers of the nation were holding a formal consultation as to the best means for putting Him to death, and it was resolved to take Him by craft, and therefore secretly, and for this purpose to await a favourable opportunity (Lk. xxii. 2).

2. **Judas Iscariot.** While, however, they were thus debating, a mode of apprehending Him suddenly presented itself which they had never looked for. Judas Iscariot approached with an enquiry as to the sum they were willing to give him in the event of his betraying the Holy One into their hands. Thereupon with joyous alacrity they covenanted to give him *thirty pieces of silver* (Lk. xxii. 5), and he on his part began to watch for an occasion of delivering Him into their hands, without rousing the feelings of the multitude (Lk. xxii. 6).

3. **The Upper Room.** Meanwhile the hour for the celebration of the Passover drew near. Accordingly the Apostles enquired of the Redeemer where He intended to celebrate it, and in reply He bade two of their number, Peter and John, go into the city, and informed them that on entering it they would meet a man bearing a pitcher of water, whom they were to follow to whatever house he should enter. On reaching it they were to say to the owner, *The Master saith, My time is at hand; where is the guest-chamber where I may eat the Passover with My disciples?* and he would show them a large upper-room *furnished and prepared;* there they were *to make ready* (Mtt. xxvi. 18; Lk. xxii. 11).

4. **The Paschal Company.** Thus directed, the two Apostles went their way, and having found everything as had been described, returned to their Lord, who later in the evening, when *the hour was come* (Lk. xxii. 14), entered the city, and repaired with the Twelve to the upper-room. There they sat down, or reclined, according to the usual custom, and the Redeemer, taking a Cup of wine, gave thanks, and said, *Take ye this, and divide it amongst you* (Lk. xxii. 17).

5. **Jesus washes the Apostles' Feet.** But even now the old contention touching priority again broke out among the Apostles. Thereupon, to teach them in the most striking manner possible a lesson of humility, the Saviour took upon Him the form of a servant, and girding Himself with a towel washed His disciples' feet. Simon Peter would have checked the loving designs of His Master, and when the Redeemer told him that, unless He washed his feet he had no part with Him, begged that He would wash not only his feet, but his hands and his head. *He that hath bathed*, replied his Master, *needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all* (Jn. xiii. 10, 11).

6. **Departure of the Traitor.** The Feast was now resumed, but soon the consciousness of the Traitor's presence so wrought upon the Saviour, that He testified and said, *Verily, verily, I say unto you, that one of you will betray Me* (Jn. xiii. 21). This announcement excited great surprise among the Apostles, and many were the earnest questionings, *Lord, is it I?* At length He gave a private indication to the disciple that reclined upon His bosom. He was the Traitor to whom *He should give the sop, when He had dipped it* (Jn. xiii. 26). At this point Judas Iscariot, though he had already made his compact with the chief priests, dared to enquire, *Lord, is it I? Thou hast said*, replied the Redeemer, and gave him the sop, adding shortly afterwards, *That thou doest do quickly*, whereupon the Traitor went forth, *and it was night* (Jn. xiii. 30).

7. **Institution of the Eucharist.** Again the Meal proceeded, and soon taking one of the unleavened cakes that had been placed before Him, and giving thanks, the Saviour brake it, and gave it to His Apostles, saying, *Take, eat: this is My Body, which is given for you: do this in remembrance of Me.* Afterwards He took a Cup of wine, and having offered thanks, gave it unto them saying, *Drink ye all of this; for this Cup is My Blood of the New Covenant, which is shed for you and for many, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of Me* (Mtt. xxvi. 28; 1 Cor. xi. 25).

8. **Peter's Promises.** The Holy Eucharist thus instituted, the Redeemer conversed with the Apostles concerning the events that were soon to happen, and described how they would desert Him in His most critical and trying hour. This announcement sounded unbearable to the Apostle Peter. *Lord*, said he, *I am ready to go with Thee unto prison and to death* (Mtt. xxvi. 33). *Verily, verily, I say unto thee*, replied his Master, *this night before the cock crow twice, thou shalt deny Me thrice*, and then proceeded to speak of His departure to the Father and the coming of the Comforter, of the trials which the Apostles must expect, and the assured aid of the Comforter. After this lifting up His eyes to heaven, He committed the Apostles to the guardian care of the Eternal Father, and a hymn having been sung, went forth with them towards the Mount of Olives (Mtt. xxvi. 30; Mk. xiv. 26).

CHAPTER IV.

1. **Gethsemane.** The road, which the Redeemer and His Apostles now traversed, led across the Kidron, and thence to a garden called Gethsemane (or *the oil-press*), a spot to which He often resorted with His disciples. On reaching this garden the Holy One left the greater number of His Apostles at the outskirts, while with three chosen witnesses, Peter and the two sons of Zebedee, He Himself advanced further into the shadow of the overhanging olives. Here He began to be *sore amazed* and *very heavy* (Mk. xiv. 33), and His *soul exceeding sorrowful even unto death*, and as a last request He begged them to watch. Then proceeding about a *stone's throw further* He fell forward on the earth, and twice prayed that, *if it were possible*, the cup of suffering might pass from Him, and as often with infinite resignation added, *Not as I will, but as Thou wilt* (Mtt. xxvi. 39).

2. **The Agony.** Soon the conflict deepened in intensity, and being in an agony He prayed *yet more earnestly*, while drops of bloody sweat fell from Him, and testified to the ter-

rible nature of His sufferings. Twice, as if to assure Himself of their sympathy and watchfulness, He came to the three Apostles, and twice He found them sleeping. The first time He awoke them, saying to Simon, *Simon, sleepest thou? couldest not thou watch with Me one hour?* (Mk. xiv. 37). But on the second occasion He uttered not a word, and retired alone to renew the conflict. Then, having been strengthened by an angelic being, He for the third time revisited the Apostles to find them still sleeping. On this occasion, however, He awoke them, and announced that the golden opportunity for watching and prayer was over: *Rise*, said He, *let us be going; behold he that betrayeth Me is at hand* (Mtt. xxvi. 46; Mk. xiv. 42).

3. **Approach of the Traitor.** He had scarcely spoken, when the Garden flashed with the light of numerous lanterns and torches. At the head of a body of soldiers the traitor approached. Advancing to his Master, he saluted Him with a kiss, the signal which had been agreed upon, and received the reproachful reply, *Friend, wherefore art thou come? betrayest thou the Son of man with a kiss?* (Mtt. xxvi. 50). Proceeding thence towards the entrance of the garden the Lord met the soldiers and officers, and enquired whom they sought. They replied, *Jesus of Nazareth. I am He*, answered the Holy One, and immediately, awed by His calm majesty, they recoiled backwards and *fell to the ground. Whom seek ye?* He again enquired, and when they answered as before, freely surrendered Himself into their hands (Jn. xviii. 6—9).

4. **Malchus.** But one of His followers was not minded to yield thus willingly. Drawing his sword Peter cut off the ear of Malchus, a servant of the high-priest. The soldiers were just on the point of laying hands on the Holy One, when seeing what His Apostle had done, He said to them, *Suffer ye thus far* (Lk. xxii. 51), and touching the ear of the wounded man restored it whole as before; then rebuking the disciple for his over-hasty zeal, and protesting meekly against the mode in which He had been arrested by His captors, He allowed Himself to be bound and led towards the city. On the part of the Apostles all was now terror and confusion, and though they had all promised to die with their Master, they now forsook Him and fled.

5. **Peter's First Denial.** Meanwhile the Roman guard led the Saviour over the Kidron, and up the road leading into the city, and conducted Him to the palace of Annas, the father-in-law of Caiaphas. Thither also two of the Apostles, John and Peter, recovering from their first alarm, ventured to follow. The night was chilly, and the servants having made a fire of

charcoal in the centre of the court, were warming themselves before it, when thither Peter pressed forwards, anxious to *see the end* (Mtt. xxvi. 58). As he sat there, the maid that kept the door approached and fixing her eye steadfastly upon him said, *Surely thou art one of this Man's disciples.* Thrown off his guard, the Apostle replied, *I know not what thou sayest*, and then more strongly, *I know Him not* (Lk. xxii. 57; Jn. xviii. 17).

6. **His Second Denial.** Thus silenced the maid withdrew, and after a brief delay the Apostle went back towards the porch. But here another maid approached, and said to the bystanders, *This fellow was also with Jesus of Nazareth* (Mtt. xxvi. 71). Thus a second time assailed, and not knowing what might happen, his faith again failed him, and with an oath he declared, *I know not the Man: and the cock crew* (Mtt. xxvi. 72).

7. **The Saviour before Annas.** While this sad scene was going on, Annas began to put several questions to the Saviour respecting His disciples and His doctrine. Thus interrogated, the Redeemer referred His enquirer to His hearers, whom He had so often addressed in the synagogue and the Temple. This reply was the signal for a dreadful scene of insult and violence. An officer of the High-priest struck Him on the mouth, saying, *Answerest thou the high-priest so? If I have spoken ill, bear witness of the ill*, meekly replied the Holy One, *but if well, why smitest thou me?* (Jn. xviii. 22—24).

8. **Peter's Third Denial.** The day was now rapidly dawning, when Annas sent the Saviour to the official judgment-hall of Caiaphas; and it was not improbably as He was crossing the court, that He *turned and looked upon* the Apostle, who now for the third time denied that he had ever known Him. Recognised at the porch, Peter, it would seem, had returned again to the fire, and there mingling with the group of soldiers and servants conversed with them freely in his rough uncouth Galilæan dialect. This excited suspicion, and an hour had scarcely elapsed before certain of the bystanders began to express their opinions, and a kinsman of the servant whose ear the Apostle had cut off declared he had seen him in the garden. With oaths and curses Peter again declared, *I know not the Man*, and for the second time the cock crew. It was this base denial that the Holy One now overheard. *Turning round He looked upon Peter.* The remembrance of all that He had said rushed to the Apostle's recollection, and he *went forth and wept bitterly* (Mtt. xxvi. 75; Lk. xxii. 62).

CHAPTER V.

1. **Jesus before Caiaphas.** By this time the entire body of the Sanhedrin had assembled in the palace of Caiaphas, and the Redeemer was placed before them. The first object was to secure the agreement of two witnesses on some specific charge. But this was found to be a matter of the utmost difficulty. Many indeed were at hand to utter any falsehood, but their testimony was so contradictory, that the council could not receive it. At length two were found who declared, *This fellow said, I will destroy this Temple made with hands, and in three days I will raise up another made without hands* (Mk. xiv. 58). But they themselves did not agree in their statements, and the Redeemer preserved a solemn silence, and did not reply to the questions of the High-priest or the statements of His accusers.

2. **The Adjuration of Caiaphas.** Nothing therefore remained but, if possible, to make Him criminate Himself. Once more, then, the High-priest *stood up in the midst*, and adjured Him in the name of Jehovah to declare whether *He was the Messiah, the Son of God*. Thus formally addressed, the Holy One replied, *I am; and hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven* (Mtt. xxvi. 64). He thus in the most solemn manner asserted that He was not only the Messiah, but the Son of God. All was now uproar and confusion. The High-priest rent his clothes, and declared the utterance of the Redeemer to be direct blasphemy, while the court, carried away by his vehement gestures and words, pronounced their opinion, *He is guilty of death*. Upon this ensued a scene of fearful violence. The bystanders were permitted to do their worst to the Holy One. Some *spat upon His face;* others *smote Him with the palms of their hands;* others *blindfolded* Him, and bade Him detect the hand that had been raised against Him (Mk. xiv. 65, Lk. xxii. 63).

3. **Jesus sent before Pilate.** But though the great council of the nation had thus *passed*, they could not *execute* the sentence of death, for the right had been taken from them ever since Judæa became a Roman province. They resolved, therefore, to send the Redeemer before the tribunal of Pilate, who, they supposed, would not hesitate, at once, to act on their authority. Pilate had, as usual, come up to Jerusalem to preserve order during the Passover, and before his tribunal the Saviour was led, attended by a deputation of the Sanhedrin to support the charge (Mtt. xxvii. 1, Mk. xv. 1).

4. **Suicide of Judas.** Meanwhile the fact of His condemnation had become known to Judas, and filled him with the deepest remorse. His eyes, hitherto blinded by the Evil One, were now opened. *He had betrayed innocent blood* (Mtt. xxvii. 4). Filled with terror and anguish, he hurried to the chief priests and elders, and openly confessed his awful crime. But they received his confession with gibes and taunts. *What is that to us?* said they; *see thou to that.* In frantic despair the wretched man then rushed into the sanctuary, flung down the thirty pieces of silver before the priests, and went and hanged himself, but, probably in consequence of the rope breaking, he *fell headlong, and burst asunder in the midst,* so that, when his body was found, *all his bowels had gushed out* (Acts i. 18). With the money he had left in the Temple the chief priests were at first perplexed what to do. Though they had not scrupled to pledge it as the reward of the basest treachery, yet they were unwilling to return it to the Temple funds and at length resolved to apply it to the purchase of a field for the burial of strangers, which was afterwards known as Aceldama, or the *Field of Blood* (Mtt. xxvii. 6—10, Acts i. 19).

5. **Jesus before Pilate.** Informed that a deputation from the Sanhedrin awaited an audience, Pilate came forth from his palace, and enquired the nature of the accusation against the Redeemer. At first they replied evasively, *If this fellow were not a malefactor, we would not have delivered Him unto thee* (Jn xviii. 30). But this would not satisfy Pilate, and he answered, *Then take ye Him, and judge Him according to your law.* To this the Jews replied that it was not lawful for them to put any one to death, and then artfully put forward a charge, which Pilate could not overlook. *We found this fellow,* said they, *perverting our nation, and forbidding to give tribute to Cæsar, saying that He is Christ a King* (Lk. xxiii. 2).

6. **The Kingdom of the Truth.** Seeing that the case could not be hastily put aside, Pilate withdrew with the Redeemer into the interior of the palace, and enquired, *Art Thou the King of the Jews?* To this the Saviour replied, *My kingdom is not of this world. Art Thou, then, a king?* enquired the wondering governor. *Thou sayest it,* answered the Redeemer; *for this purpose was I born, and for this purpose came I into the world, that I might bear witness unto the truth* (Jn. xviii. 37, 38). These mysterious words increased the procurator's perplexity. *What is truth?* he asked, partly in sadness, partly in irony, partly from a real inability to discern the connection of such an abstract matter with a question of life and death. Then

going out to the Jews, he declared *he found no fault in Him* (Lk. xxiii. 4).

7. **Jesus before Herod.** But this was the signal for a furious clamour on the part of the members of the Sanhedrin. *He stirreth up the people*, they cried, *teaching throughout all Judæa, beginning from Galilee even unto this place* (Lk. xxiii. 5). The word *Galilee* did not escape Pilate's ears. Galilee was in the jurisdiction of Herod Antipas, with whom he had hitherto been on no friendly terms, and in the hope of conciliating him he sent Him before Herod's tribunal. Herod had often heard of the Saviour, and was highly pleased when informed who was awaiting an audience with him. He hoped to see some miracle wrought, and *put many questions* to the Redeemer. But neither the charges of the priests nor the questions of the tetrarch could induce the Holy One to utter a word. Provoked and disappointed, Herod's curiosity was exchanged for scorn. Though he saw that there was nothing He had done which rendered Him liable to punishment, he did not scruple to insult the Accused, and handed Him over to his soldiers, who treated the Holy One with every kind of indignity. Then he sent Him back to the Roman procurator, clad in a purple robe (Lk. xxiii. 11).

CHAPTER VI.

1. **Jesus again before Pilate.** Perplexed, as Pilate probably was, at finding the case thus thrown back upon his hands, he summoned the chief priests together, and once more declared his conviction that their accusations could not be sustained. He offered, however, to scourge Him before letting Him go. This first symptom of weakness was not lost upon the Jewish rulers, but the proposition merely to scourge the meek Sufferer found little favour with them.

2. **Barabbas.** Pilate therefore resolved to try another method of procuring the release of the Accused. It appears to have been a custom to release at the season of the Passover any prisoner whom the people might select. There was at this time in confinement a celebrated bandit, named Barabbas, who with others had committed murder in a tumult in the city. Pilate therefore now proposed to the Jews that they should select for release one of the two, either Barabbas, a condemned murderer and insurgent, or the Prophet of Nazareth; and so certain does he appear to have been that they would select Jesus for release, that he ascended the judgment-seat, as if to ratify and formally accept their decision (Mtt. xxvii. 19).

3. **Dream of Pilate's Wife.** But at this moment an at-

tendant approached bearing a message from his wife imploring him to have nothing to do with the *just Person* (Mtt. xxvii. 19) standing before his tribunal, on whose account she had suffered much in a fearful and harrowing dream. Pilate's feelings of awe were thus intensified, and he determined to release his Prisoner. But now persuaded by the chief priests, the multitude cried out, *Not this Man, but Barabbas.* In vain Pilate tried to stem the torrent, and calling for water, washed his hands before the whole multitude, saying, *I am guiltless of the blood of this Just Person: see ye to it. His blood be upon us and upon our children*, was the frantic reply, and Pilate saw that further opposition would only increase the tumult (Mtt. xxvii. 24, 25).

4. **Jesus is scourged.** One hope, however, he still seems to have retained. Perhaps the inhuman scourge of the Roman soldiers would be enough, without the penalty of crucifixion, for which so many were clamorous. He gave the word, therefore, that the Holy One should be scourged, and the soldiers executed his orders with their wonted severity, and then flung around the bleeding body of the Divine Sufferer a purple robe, and placing a reed in His right hand and a crown of thorns upon His head, bowed the knee before Him, and in cruel mockery saluted Him, saying, *Hail, King of the Jews* (Mtt. xxvii. 29). Then taking the reed they struck Him with it on the head, and spat in His face, and heaped upon Him every kind of indignity.

5. **Ecce Homo.** The scourging having been inflicted, Pilate led forth the Sufferer, and presented Him to the people, saying, *Behold the Man.* Would not this spectacle of terrible suffering suffice? But the sight of so much suffering so meekly borne drew forth no pity. *Crucify Him* was the cry. *Take ye Him, and crucify Him*, replied the procurator; *for I find no fault in Him. We have a law*, rejoined the Jews, *and by our law He ought to die, because He made Himself the Son of God* (Jn. xix. 4—7).

6. **The Sentence passed.** These last words roused afresh all Pilate's fears, and he resolved to make one last effort to release Him. But it was too late. *If thou let this Man go*, cried the Jews, *thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar* (Jn. xix. 12). Pilate was startled. He knew that the Jews already had matter for accusation against him, and could well divine the consequences, if they accused him before the emperor of sparing a prisoner who had been accused of treason. He must save himself, even though he sacrificed One whom he had confessed to be innocent. Once more, therefore, he took his seat upon the tri-

burial, and at length pronounced the word, the irrevocable word, *Let Him be crucified* (Joh. xix. 16).

CHAPTER VII.

1. **Golgotha.** Thus the Holy One was formally delivered into the hands of the soldiers, and they instantly made their preparations for His crucifixion. The place of execution was a spot of slightly rising ground without the gates of the city, called, probably from the shape of its rounded summit, Golgotha, *the place of a skull* (Jn. xix. 17). Thither, therefore, after stripping Him of the purple robe, and putting on Him His own garments, the soldiers led Him forth bearing, as was customary, the Cross on which He was to suffer, together with two malefactors who were to be crucified at the same time (Lk. xxii. 32).

2. **Jesus bearing the Cross.** As they proceeded from the city, the Redeemer, exhausted by the grievous sufferings He had already undergone, sank under the heavy weight of the Cross, and the soldiers meeting one Simon of Cyrene in northern Africa, coming from the country, laid hold upon him, and compelled him to assist in bearing it. And so the mournful procession was resumed, followed by a great multitude, amongst which many women began to utter loud laments at the sad spectacle. Turning to these *daughters of Jerusalem* the exalted Sufferer bade them *weep not for Him, but for themselves;* for nameless sorrows awaited them, days when they would *cry to the mountains to fall upon them, and to the hills to cover them* (Lk. xxiii. 28—31).

3. **The Crucifixion.** On reaching the appointed place, the hole for the Cross was dug in the ground, and a potion of wine mingled with myrrh was offered to the Holy One. He touched it with His lips but would not drink it. Then the soldiers stripped Him of His garments, nailed His hands and feet to the Cross, and placed over His head the title which Pilate had written in three languages, Hebrew, Greek, and Latin,

This is Jesus, the Nazarene, the King of the Jews.

Thus between the two malefactors, one on His right hand and the other on His left (Isai. liii. 12), the Redeemer hung suspended between heaven and earth, breathing forth even under the hands of His murderers words of infinite love, *Father, forgive them, for they know not what they do* (Lk. xxiii. 34).

4. **The Soldiers casting Lots.** It was now about the *third hour* (Mk. xv. 25), and the quaternion or party of four soldiers with their centurion whose duty it was to see that the bodies of those who suffered by crucifixion were not taken away, sat down

and watched. According to custom, the clothes of the Redeemer had become their perquisite. Of the outer garment they made four parts, but the inner garment *was without seam, woven from the top throughout.* For this garment they drew lots, and thus unconsciously fulfilled the words of the Psalmist, *They parted My raiment among them, and for My vesture they did cast lots* (Ps. xxii. 18; Jn. xix. 24).

5. **Mary and John.** While, however, the soldiers were thus employed, there stood near the Redeemer's Cross His mother, His mother's sister, Mary the wife of Clopas, and Mary Magdalene, and with them the Apostle John. Looking upon His mother, and the disciple whom He loved, He said to her, *Woman, behold thy son,* and to the disciple, *Behold thy mother;* and *from that hour* the Apostle *took her to his own home* (Jn. xix. 27). But soon the passers-by began to vent their mockery and bitter gibes upon the Redeemer. Some bade Him who could *destroy the Temple and build it in three days, save Himself, and come down from the Cross.* The soldiers also took up their words, and even the crucified malefactors followed their example, and cast the same in His teeth.

6. **The Penitent Thief.** But soon the feelings of one of these latter underwent a striking change. He began to reprove the other for his revilings. They indeed were suffering justly, and *receiving the reward of their misdeeds,* but the Holy One in their midst *had done nothing amiss* (Lk. xxiii. 40). Then turning to the Saviour said, *Lord, remember me when Thou comest in Thy kingdom,* and received the comforting reply, *This day shalt thou be with Me in paradise.* (Lk. xxiii. 43).

7. **The Darkness.** But now nature herself began to evince her sympathy with the awful scene that was being enacted. At the sixth hour, the hour of noon, the clearness of day began to be obscured. A fearful darkness gradually spread over the whole land till nearly the ninth hour, the hour of the evening sacrifice. Meanwhile the Holy One began to be sensible of burning thirst, and gave expression to it in words. Close at hand stood a vessel full of vinegar, and one of the soldiers taking a sponge, filled it with the fluid, and placing it on a hyssop-reed, raised it to His lips.

8. **The Last Cry.** He had hardly done so, when the Redeemer cried out, *Eloi, Eloi, lama sabachthani? My God, My God, why hast Thou forsaken me?* (Mk. xv. 34). On hearing this, some of those standing near declared that He called on Elias, whose appearance was universally expected as the sign of the Messiah's kingdom. They would, therefore, have waited to see whether the great prophet would really come, and would have

arrested the hand that was raising the vinegar. But the moment of release was near. As soon as He had tasted the vinegar, the Redeemer cried with a loud voice, *It is finished; Father, into Thy hands I commend My spirit, and gave up the ghost* (Jn. xix. 30).

9. **The Veil of the Temple rent in Twain.** These last words had hardly been uttered when the beautiful veil, which separated the Holy Place from the Most Holy in the Temple, was suddenly *rent in twain from the top to the bottom* (Mtt. xxvii. 51, Mk. xv. 38), and at the same moment the earth quaked, and the rocks were rent, laying open many of the sepulchres on all sides of the city. These marvellous incidents made a deep impression on all who witnessed them. The people began to pour back with fearful forebodings into the city, while the centurion, who had stood by the Cross, under the influence of deep emotion, testified that He, who had been condemned as a blasphemer, was indeed a *righteous man*, nay more, that He was in truth the *Son of God* (Mtt. xxvii. 54; Mk. xv. 39).

CHAPTER VIII.

1. **The pierced Side.** The day was now far advanced, and the morrow *being a high day*, the Jewish rulers were anxious that the bodies of the Saviour and the two malefactors should not remain upon the cross. They therefore repaired to Pilate, and requested that they might be removed. Pilate gave his consent, and the soldiers repairing to Golgotha, broke the legs of one malefactor, and then of the other. When however, they came to the Body of Jesus, they found that He was dead already. Unconsciously fulfilling, therefore, the typical language of Scripture respecting the Paschal Lamb, which declared that *not a bone of it should be broken* (Ex. xii. 46; Ps. xxxiv. 20), and a prediction that men should look upon *Him whom they pierced* (Zech. xii. 10), they abstained from breaking His legs; but one of them, as if resolved to give a stroke of itself sufficient to cause death, thrust his spear into His side, whence immediately there flowed forth *blood and water* (Jn. xix. 34).

2. **The Burial.** Meanwhile, Joseph of Arimathæa, a man of wealth, a member of the Sanhedrin, and a secret disciple of Jesus, went in to Pilate, and requested that the Body of the Redeemer might be given up to him. Filled with astonishment that death had so speedily taken place, Pilate called in the centurion, and enquired whether this was really the case. Assured that it was so, he freely granted the request, and Joseph having purchased fine linen repaired to Golgotha to take down the Holy Body. Here he was joined by Nicodemus, who had brought

a mixture of myrrh and aloes, about a hundred pound weight (Jn. xix. 39). Together, then, they took down the Body, wrapped it in the linen clothes, and conveyed the Holy One to a new tomb which had been hewn by Joseph himself out of a rock in a garden, which he possessed hard by Golgotha. There, in the presence of Mary Magdalene, Mary the mother of Joses, and other women who had followed the Saviour during His lifetime from Galilee, they laid it, rolled a great stone to the entrance, and departed.

3. **The Watch.** Thus He, who all His life long had been the poorest of the poor, made *His grave with the rich* (Is. liii. 9), and received the anointing of the great ones of the earth. But though the outward temple of His Body had been *destroyed*, the Pharisees and chief priests could not forget that saying of His, that in *three days He would raise it up*. They therefore repaired to the residence of Pilate, and requested that the sepulchre might be made secure till the third day, lest the disciples should come and steal Him away, and give out that He had risen. Pilate consenting, they went their way, sealed the stone at the entrance of the sepulchre with their official seal, and then consigned to the soldiers the duty of watching the tomb of the Holy One (Mtt. xxvii. 63—65).

4. **Visit of the Women to the Sepulchre.** Though both Joseph of Arimathæa and Nicodemus had assisted in embalming the Body of the Saviour, it had necessarily been done in haste, and the women, resolved to complete it, had prepared spices and ointments for that purpose. With these, then, early in the morning of the first day of the week, while it was yet dark, Mary Magdalene, Mary the mother of James, and Salome, set out for the sepulchre, their thoughts occupied on the way with the natural question *who would roll away the great stone* they had seen fitted into its appointed place (Mk. xvi. 3).

5. **The Resurrection.** While they were thus musing, the earth quaked beneath their feet, and an angel descended and rolled away the stone and sat upon it. His countenance was like lightning and his raiment white as snow, and before him the Roman sentinels fell prostrate for fear, *and became as dead men*. Bewildered by the sudden earthquake, the women advanced nearer, beheld the stone rolled away from the tomb, and saw that the Holy Body was there no longer. While, however, they were wondering at this unexpected discovery, one of their number, Mary Magdalene, had already hurried back to Jerusalem, and seeking out Simon Peter, announced to him and the Apostle John, that the tomb was empty, and she knew not whither the Body of their Lord had been conveyed (Jn. xx. 2).

On receiving this startling news the two Apostles forthwith set out towards the tomb, followed by Mary Magdalene herself.

6. **The Message of the Angels.** Meanwhile the women who had remained behind were standing near the empty tomb, when there appeared to them *two*, or, as it seemed to others of their number, *one* of the heavenly host clad in glistering apparel, who announced to them that their *Lord was risen:* that there was no need for them *to seek the living amongst the dead;* and bade them go to His Apostles, and announce the joyful tidings that their risen Lord was going before them into Galilee, and there they should see Him (Mtt. xxviii. 7). Without losing a moment, the women hurried to the Apostles, and recounted the cheering tidings. But in their deep sorrow the Eleven regarded their words as no better than an *idle tale*, and could not credit their announcement (Lk. xxiv. 11).

7. **Peter and John at the Sepulchre.** During this time the two Apostles, Peter and John, had been running towards the sepulchre with all speed. Outrunning his fellow Apostle, John first reached the tomb, and *stooping down saw the linen clothes lying* there, but entered not in. Thereupon Peter entering in, steadily contemplated the state of the sepulchre. There lay the swathing-bands in one place, there was the napkin which had been about the Redeemer's head, not lying with the rest of the clothes, but folded up in another spot by itself. There was nothing to indicate any violation of the tomb. Thus encouraged the Apostle John also ventured to enter, and after surveying the sepulchre, he turned back towards Jerusalem with his fellow Apostle, marvelling at what had taken place (Lk. xxiv. 12).

8. **The Appearance to Mary Magdalene.** But these signs did not carry conviction to the mind of Mary Magdalene. Unable to tear herself away from the sepulchre, she was standing outside weeping, when stooping down she beheld two angels in white, the one at the head, the other at the feet, where the body of her Lord had lain. *Woman*, they addressed her, *why weepest thou?* She replied, *They have taken away my Lord, and I know not where they have laid Him.* Then as she turned away she beheld One standing near, whom she did not recognise. Thinking it was the keeper of the garden, she said, *Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.* She had hardly spoken, when the Stranger addressing her, said, *Mary.* Instantly she knew who He was, and in her bewildered joy sought to clasp His feet. But this might not be. The relations between herself and the mighty Conqueror of death were changed. *Touch Me not*, said He, *for*

I am not yet ascended unto My Father: but go to My brethren, and tell them, I ascend to My Father, and to your Father, to My God, and your God. And Mary went, and became the first messenger of His resurrection to His disciples.

9. **The Appearance to the other Women.** Soon, however, the other women, who appear to have also returned towards the sepulchre, were met by their risen Lord, who saluted them with the word *Hail.* Thereupon they drew near and worshipped Him, and, like Mary Magdalene, were bidden to announce to His brethren the joyous news that He was going before them into Galilee. As they departed, certain of the Roman sentinels entered into the city, and recounted to the chief priests all that had occurred. Upon this, a meeting of the Sanhedrin was convened, and by dint of heavy bribes the soldiers were persuaded to give out, that, while they were sleeping at their posts, the disciples had come and stolen away the Body of their Master, which story obtained a very general circulation amongst the Jews (Mtt. xxviii. 11—14).

CHAPTER IX.

1. **The Journey to Emmaus.** Thus the morning of the world's first Easter-day passed away. Early the same afternoon two of the disciples, Cleopas, and another, whose name is not recorded, set out from Jerusalem for the village of Emmaus. As they went, they were conversing sorrowfully about the events that had so lately occurred, when a Stranger drew near, and began to enquire the meaning of their sorrowful looks, and of their earnest conversation. Not recognising Him, and surprised that any one could be ignorant of the event which filled their hearts, they proceeded to recount the tale of their disappointed hopes. But to their surprise it evoked serious reproof. *O foolish,* said their Companion, *and slow of heart to believe all that the Prophets have spoken; Ought not the Messiah to have suffered these things?* and then beginning from Moses and all the Prophets He expounded to them in all the Scriptures the things relating to the Messiah's work and person (Lk. xxiv. 26, 27).

2. **The Recognition.** Meanwhile the two disciples found themselves close to Emmaus, and their Companion appeared to be going further. *Abide with us,* said they earnestly; *the day is far spent, and it is towards evening;* nor did they cease till they had constrained Him to enter their abode (Lk. xxiv. 28, 29). There they quickly prepared an evening meal, and their Companion took bread, and proceeded to distribute it amongst them. But while so doing, the tone of His voice, or some

well-known gesture, revealed to them who He was. Their eyes were opened, and they recognised Him, and at the same moment *He vanished out of their sight* (Lk. xxiv. 31).

3. **The Appearance to Simon.** Certain now who it was that on the road had *caused their hearts to burn* within them, they instantly hurried back to Jerusalem, and ascended to the upper-room, where the Apostles and others were assembled with closed doors for fear of the Jews. They thought they were the bearers of strange tidings. But their companions had news for them. *The Lord was risen indeed*, and by a special appearance had revealed Himself to the repentant Simon.

4. **The Appearance to the Ten.** Then they told their tale, when suddenly, while they yet were speaking, *the Lord stood in their midst*, and saluted them with the words, *Peace be unto you.* Terrified by so sudden an apparition, they imagined that they beheld a spectre or phantom. But He calmed their fears. *Why are ye troubled*, He enquired, *and why do thoughts arise in your hearts? Behold My hands and My feet; for a spirit hath not flesh and bones as ye see Me have.* But though He showed them His hands and His side, their joy still struggled with unbelief. At length He enquired whether they had anything to eat, and when they gave Him a piece of a broiled fish and of an honeycomb He took and ate in their presence.

5. **The Appearance to the Eleven.** On the evening, however, of this first Easter-day, Thomas, one of the Apostles, was not present, and when he was informed by the others of the appearance in the upper-room, he utterly refused to believed it. *Unless*, said he, *I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.* Seven days afterwards the Apostles were again assembled in the upper-room. On this occasion Thomas was not absent, and while the doors were shut as before, suddenly the words, *Peace be unto you*, were heard, and the risen Lord *stood in the midst.* Knowing all the doubts of His Apostle, *Thomas*, said He, *reach hither thy finger, and see My hands, and reach hither thy hand, and thrust it into My side, and be not faithless but believing.* Whether the Apostle touched his Lord or not is not recorded. Certain it is all his doubts fled away, and, in the fulness of believing faith, he exclaimed, *My Lord and my God* (Jn. xx. 28).

6. **The Lake of Gennesaret.** At some period after this last appearance, the Apostles returned to the region of Galilee and the familiar neighbourhood of the lake of Gennesaret. Here once more some of them resumed their former occupations as fishermen, and on one occasion, seven of their num-

ber, Peter, Thomas, Nathanael, James, John, and two others, whose names are not mentioned, entered into a boat at eventide and plied their craft. Hour after hour passed away, and still they toiled but took nothing (Jn. **xxi.** 1—3).

7. **The Appearance to the Seven.** Just, however, as the morning broke a Voice was heard saying, *Children, have ye any meat?* They answered, *No.* Thereupon the Voice spake again, *Cast the net on the right side of the boat, and ye shall find.* They did so, and straightway found themselves unable to drag the net in again by reason of the multitude of the fish they had enclosed. The Apostle John felt sure he knew who was standing on the beach, and said to Simon Peter, *It is the Lord.* Instantly the son of Jonas, girding his fisher's coat about him, flung himself into the lake, and by swimming and wading reached the shore, followed by the rest in the boat dragging the net with the fish they had caught (Jn. xxi. 3—8).

8. **The Mysterious Meal.** On landing they found themselves in the presence of their risen Lord, and perceived that on the margin of the lake there was a fire of charcoal, and fish laid thereon and bread. To these the Redeemer bade them add some of the fish they had just brought to land, which numbered *a hundred and fifty and three*, and then all sat down to the early morning meal. When it was over, turning to the Apostle Peter the risen Saviour enquired, *Simon, son of Jonas, lovest thou Me more than these? Yea, Lord, Thou knowest that I love Thee*, replied the other. *Feed My lambs*, responded the Redeemer. Twice more was the question repeated, till the Apostle, touched probably by this remembrance of his three denials, made answer, *Lord, Thou knowest all things; Thou knowest that I love Thee.* Once more the command *Feed My sheep* was given, and then the Apostle was restored to his old place in the circle of the Twelve (Jn. xxi. 11—17).

9. **The Appearance on the Mount.** Apparently a short time after this last appearance, the Eleven repaired to a mountain in Galilee which the Saviour Himself had indicated, and there He appeared not only to them but in all probability to the *five hundred brethren* of whom St Paul speaks (1 Cor. xv. 6). Even now some *doubted* whether they were really beholding their Lord, but the Eleven no sooner saw Him than they offered Him their reverent adoration, which He accepted, and declaring that now *all power was given Him in heaven and in earth*, bade then *go into all the world, and make disciples of all nations baptizing them in the Name of the Father and of the Son and of the Holy Ghost* (Mtt. xxviii. 18, 19).

10. **The Journey towards Bethany.** And now the great

Forty Days were rapidly drawing to a close. Attracted by the near approach of the festival of Pentecost, the Apostles and their companions left Galilee and returned to Jerusalem. There once more they saw their risen Lord, and for the last time received from His own lips instruction in the things concerning the kingdom of God, and were commanded to remain in Jerusalem till the promise of the Father should receive its accomplishment, and they should be *baptized with the Holy Ghost* and *endued with power from on high* (Acts i. 5; Lk. xxiv. 49). At last one day He bade them accompany Him along the road towards Bethany and the Mount of Olives. With their carnal hopes still set on the idea that He was about to commence His long-looked for reign, they began to enquire, *Lord, wilt Thou at this time restore the kingdom to Israel?* (Acts i. 6). But their enquiries were solemnly silenced. It was not for them to know *the times or the seasons, which the Father had put in His own power* (Acts i. 7).

11. **The Ascension.** Thus conversing they followed Him to one of the secluded hills which overhang the village of Bethany. There they received His last solemn blessing, and while His hands, bearing the marks of the wounds which man had inflicted, were yet uplifted over them, He *began to be parted from them*, and *there came a cloud* (Acts i. 9), in which He slowly rose from Olivet, higher and yet higher, till at length He was lost to sight, and had ascended up to that highest heaven, where He was in the glory of the Father before the world was. Long time stood the Eleven watching Him as He receded more and more from view. At length two angelic beings clad in white apparel addressed them, saying, *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who hath been taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven* (Acts i. 11). And then all was over. With hearts subdued and solemnized the Apostles returned to the Upper-room at Jerusalem, and *there continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren* (Acts i. 14).

PART I.

The Church of Jerusalem.

CHAPTER I.

1. **The Election of Matthias.** In accordance with their Lord's command, the Apostles remained in the Holy City, and there *continued with one accord in prayer and supplication* (Acts i. 14). In the meantime, however, one thing could be done before the bestowal of the promised gift of the Comforter. They could fill up the gap which the treachery of Judas had made in their body. Accordingly the Apostle Peter stood up, and having alluded to the terrible end of the traitor, advised that they should proceed to the election of a new Apostle, and suggested that he should be one who had companied with them from the beginning to the close of their Lord's ministry, and had been a witness of His resurrection (Acts i. 22). His suggestion found favour with those assembled, and they nominated two of their number. One was Joseph Barsabas, surnamed Justus; the other was Matthias. These they put forward, and after prayer to the Lord that He would indicate whom He had selected for the office, *they gave forth their lots, and the lot fell upon Matthias*, and he was numbered with the Eleven Apostles (Acts i. 26).

2. **The Day of Pentecost.** Ten days now passed away, and at length, the Fiftieth, the Day of Pentecost, or Feast of Weeks, was come. The Holy City was crowded with strangers not only from Palestine, but from Parthia and Media, from Edom and Mesopotamia, from the various districts of Asia Minor, from the islands of the Mediterranean, from Alexandria, Cyrene, and the capital of the West itself (Acts ii. 9—11). All assembled in one place, the disciples were awaiting the fulfilment of the Divine Promise, when suddenly there arose out of heaven a sound as of a *rushing mighty wind*, which filled the whole house. At the same moment, tongues, as if of fire, distributed themselves amongst, and settled upon each of them, and the Apostles, filled with the Holy Ghost, found themselves able to speak not only in their own language, but in as many dialects as were represented that day at Jerusalem (Acts ii. 4).

3. **St Peter's first Sermon.** Meanwhile the noise of the mighty rushing wind, audible over the whole city, had attracted a great multitude to the abode of the disciples. Unable to account for the sudden change that had come over them, they

exclaimed, *what meaneth this? Are not all these which speak Galilæans?* Others said in mockery, *These men are full of new wine.* Thereupon Peter stood up and in a loud voice refuted the charge. It was but the third hour from sunrise, the first hour of prayer (9. A. M.), before which no Israelite ventured to taste anything. They were *not filled with new wine*, but the words of the prophet Joel (ii. 28, 29) were now accomplished. The wonderful gifts they saw and heard had been bestowed upon them by that same Christ Jesus, whom they had crucified and slain. But as the Psalmist had predicted, God *had not left His soul in Hades, nor suffered Him to see corruption.* He had raised Him from the dead, and exalted Him to His right hand. He and no other was the true Messiah (Acts ii. 17—36).

4. **The first Baptism.** His words produced a deep impression. Pricked to the heart his hearers addressed him and the rest of the Eleven, saying, *Men and brethren, what shall we do? Repent*, replied the Apostle, *and be baptized every one of you in the name of Jesus Christ for the remission of sins.* Many obeyed, and that day *were added to the Church about three thousand souls* (Acts ii. 41).

CHAPTER II.

1. **The first Believers.** Thus at the Festival of the ingathering of the natural harvest, a rich harvest of souls was gathered into the Christian Church. With one accord they continued steadfastly in the Apostles' doctrine, by whose hands many wonders and signs were wrought; they persevered in fellowship with one another, selling their possessions, and parting them to all men, as every man had need; they attended constantly on the Breaking of the Bread, and the celebration of that Feast, which shewed forth their Lord's death; and they were steadfast in their attendance at the public prayers of the Temple, *praising God, and having favour with all the people* (Acts ii. 42—46).

2. **Peter and John in the Temple.** To the Temple, two of the Apostles, Peter and John, were going up at the ninth hour (3 in the afternoon), when they met at the entrance a cripple, who was wont to be laid day by day at the "Beautiful Gate" to solicit alms from the worshippers. Seeing the Apostles he asked their aid, and they stopping fixed upon him an earnest gaze, and bade him look on them (Acts iii. 4). Expecting some charitable offering the man did so, when Peter suddenly *bade him rise and walk*, and taking him by the hand lifted him up. Instantly he found strength restored to him, and was enabled to spring up, stand, and even accompany the Apostles to the

Temple. The cure of such a man was quickly noised abroad, and the people ran together with one accord into Solomon's porch, and beheld the man they had so long known a helpless cripple clinging to his healers (Acts iii. 11).

3. **Peter's second Sermon.** Thereupon the Apostle Peter deemed it a meet occasion to address the wondering throng, and declared that the cure of the man was due to no power of his or of his brother Apostle, but to that God who had raised from the dead, and exalted to heaven that same Jesus, whom they had so lately crucified and slain. In the person of Jesus the PROPHET had appeared, of whom Moses had spoken many years before (Deut. xviii. 15, 18), and He was the long-promised Messiah of the nation. His words had a still greater effect than on the previous occasion, and upwards of 5000 avowed themselves believers in the Crucified, and were added to the Christian Church (Acts iv. 4).

4. **Measures of the Sanhedrin.** But the words of the Apostle had other issues also. The Sanhedrin, which had hitherto stood aloof, resolved to act. Sending, therefore, their officers, they laid hands on the two Apostles and the healed cripple (Acts iv. 14) and committed them to prison, intending on the morrow to institute a formal trial. The next day, therefore, the rulers, elders, and scribes, assembled in their hall of judgment, and placing the Apostles in the midst, enquired on what authority they had acted as they had done.

5. **Boldness of Peter.** Thereupon Peter again stood forward, and boldly declared that the miracle of the previous day was due entirely to the mighty working of Jesus of Nazareth, whom they had crucified, but whom God had raised from the dead. He was the Stone, whom they, the builders and appointed teachers of the nation, had rejected, which had now become the *Head of the corner*, neither was there any other Name under heaven *given among men whereby they could be saved.* Such boldness utterly astounded the Sanhedrin, and the more so, when they reflected that the speaker and his fellow-Apostle were of the common class, unlearned and ignorant (Acts iv. 13). Unable, therefore, to deny the miracle, they forbade the Apostles preaching any more in the name of Jesus.

6. **The Answer from Heaven.** This, however, the Apostles absolutely declined to do. They could not, they said, refrain from declaring what their own eyes had seen, and their own ears had heard, or hearken to the Council rather than to God. After further threats, therefore, they were dismissed, and returning to the rest of the disciples, related all that had occurred. Thereupon with one accord their hearers lifted up their voices to the

Lord of heaven and earth, and prayed that, while *He stretched forth His hands to heal*, and caused signs and wonders to be wrought by their hands, they themselves might receive still greater boldness to preach His Word (Acts iv. 23—30). Their petition was heard. A sudden earthquake shook the house where they were met, and a fresh and special effusion of the Holy Ghost filled them with still greater strength to carry on their Divine work (Acts iv. 31.)

CHAPTER III.

1. **Barnabas.** Thus ended the first collision between the Apostles and the ruling powers at Jerusalem. Meanwhile within the Christian society itself all as yet went well. Still sincere and self-denying, still *of one heart and of one soul* (Acts iv. 32), the members of the Church sold such lands or houses as they possessed, and brought the price and laid it at the Apostles' feet, who caused distribution to be made according to each man's need. Of such self-denial no one afforded a brighter example than a man of the tribe of Levi, and a native of Cyprus. His name was JOSEPH, but by the Apostles he was called BARNABAS, *the son of Consolation*, or rather of *Exhortation*, on account of his great gifts of inspired discourse (Acts iv. 36).

2. **Ananias and Sapphira.** But soon a sad incident occurred, telling of evil already at work within the Christian society. A certain man, named Ananias, with the privity of his wife Sapphira, sold a possession, and keeping back a part of the price, laid the remainder at the Apostles' feet, giving it to be understood that it was the whole sum he had received (Acts v. 1, 2). But the deception did not escape the notice of the Apostle Peter. Fixing his eye upon him as he laid the portion at his feet, he declared *he had not lied unto men but unto God* (Acts v. 4). At these words, so stern and yet so true, the wretched man *fell down, and gave up the ghost*, and was carried by the young men present to a tomb without the city. Three hours afterwards, his wife Sapphira, not knowing what had occurred, entered the place where the disciples were met together. Thereupon the Apostle Peter asked whether she and Ananias had really sold the farm for the price he had said. She answered in the affirmative, and thus made her husband's sin her own. On this, the Apostle denounced the awful penalty which had already befallen Ananias, and on hearing his words she too fell down a corpse, and was instantly conveyed to the grave by those who had just returned from burying her husband (Acts v. 8—10).

3. **The Effect on the Church.** The effect of this terrible but just judgment was very great. Fear came on all who saw and

heard what had taken place, while the common people, impressed by a sense of the wondrous power possessed by the Apostles, brought forth their sick, and placing them on beds and couches in the streets, besought that they might have the benefit even of *Peter's shadow passing by.* Soon the population of the towns round about Jerusalem began to do the same, and experienced the effects of the healing word of the Apostles, as addressed either to the sick or those possessed by unclean spirits (Acts v. 16).

4. **The Sanhedrin again roused.** All this could not escape the notice of the Sanhedrin. The Sadducees, who formed a large body in it, saw that they must make a fresh effort to crush the new and quickly increasing sect. Having seized the Apostles, therefore, they put them in prison, and on the morrow called together the whole Council, and sent their officers to bring them into their presence. The officers went and found the doors fast closed, but the prisoners were not there. On this they returned, and while the Council was in great perplexity, a messenger arrived announcing that the Apostles were in the Temple, where indeed they had been since daybreak, having been released by an angel during the night (Acts v. 18—25). Thereupon an officer was despatched to fetch them, which he did, though with caution and gentleness, for the feelings of the people were largely on the side of the Apostles.

5. **Boldness of the Twelve.** But the Twelve readily accompanied the officer into the presence of the Council, and in reply to the question why they had disobeyed their late commands, Peter, once more their spokesman, declared they must obey God rather than man. He had raised up His Son Jesus from the dead, exalted Him to be a *Prince and a Saviour;* they were His witnesses, and their testimony they were bound to deliver (Acts v. 29—32). Such boldness roused the Council to the utmost fury, and many were clamorous that the prisoners should be put to death.

6. **Gamaliel.** But the rising of one of their number was the signal for calmer measures. This was the famous Gamaliel, an illustrious teacher of the Law, and held in great reverence by the people. Having suggested that the Apostles should be put forth for a space, he began to urge his brethren to moderation. They had nothing to fear, he said, from an obscure band of Galilæans. Did they not remember how a few years before one Theudas had risen up, and collected a body of 400 followers, and how *in the days of the taxing* Judas of Galilee had drawn away much people after him? Were either of them successful? Did not both perish? Let them, then, *refrain from these men.* If their work was of God, they could not overthrow it, and

let them take care lest they *should be found fighting against God* (Acts v. 34—39).

7. **The Apostles beaten with rods.** His words prevailed. The Apostles were recalled, and after being beaten with rods were strictly enjoined to speak no more in the name of Jesus. But threats and stripes were alike of no avail. They went forth from the Council rejoicing that they had been *found worthy to suffer for the name of their Master*, and ceased not publicly in the temple, and privately from house to house, to proclaim that Jesus was the Messiah (Acts v. 41, 42).

CHAPTER IV.

1. **Murmurings of the Hellenists.** Hitherto, it will be observed, the Sadducees had been chiefly active against the Apostles. Now they were to incur the hostilities of the Pharisees also. While the numbers of the Christian society increased, the same self-denial marked the conduct of all, and distribution was daily made to relieve the wants of the poorer brethren. Before long a suspicion arose that this distribution was not quite fairly conducted. There was a murmuring between the Hellenists, or foreign Jews, and the Hebrews, or Jews of Palestine, that *their widows were neglected in the daily ministration* (Acts vi. 1).

2 **Institution of the Deacons.** Such complaints might have led to sad results. The Apostles, therefore, met, and advised the general body of the disciples, instead of expecting them to leave the ministry of the word and serve tables, to select seven men of good report, who might devote themselves to this distribution. The proposal was approved, and the general body of the disciples submitted to the Apostles the names of seven men for the duty. These were STEPHEN, PHILIP, PROCHORUS, NICANOR, TIMON, PARMENAS, and NICOLAS, *a proselyte of Antioch.* The Twelve approved of the selection, and after prayer, laid their hands upon them, and solemnly ordained them to their office (Acts vi. 6).

3. **Stephen.** Thus all ground for complaint was removed, the multitude of the disciples increased, and a number even of the priests *became obedient to the faith* (Acts vi. 7). One of the "Seven" recently elected, Stephen, was a man full of faith and power, who not only wrought great wonders and signs amongst the people, but proved himself able to argue with irresistible force with the Jews of Cyrene, Alexandria, Cilicia, and Roman Asia, in their several synagogues. A Hellenist, and freed from many of the prejudices of the stricter Jews, he appears to have spoken strongly of the fulfilment of

the Law in the person and work of Christ, and to have declared that a time was at hand when not in the Temple, or in Jerusalem, but everywhere many would worship the Father.

4. **Accusations against him.** This roused a furious opposition, and, on a charge of speaking blasphemous words against the Temple and the Law, he was dragged before the Sanhedrin. There, when questioned by the high-priest, he defended himself in a speech of great power. Having reviewed all the great events in the national history from Abraham to Joseph—from Joseph to Moses—from Moses to David and Solomon—he shewed that the Divine blessing was never confined to the Jews as inhabiting the land of Palestine or as partakers in the worship of the Temple (Acts vii. 2—50). For some time he was listened to with patience, but when he sternly rebuked his hearers for resisting the Holy Ghost, persecuting the prophets, and murdering the Saviour, their rage knew no bounds (Acts vii. 51—53).

5. **Martyrdom of Stephen.** Gnashing upon him with their teeth, they could not restrain their fury, and when looking up to heaven he exclaimed, *Behold, I see the heavens opened, and the Son of Man standing on the right hand of God*, they rushed upon him with one accord, and led him forth outside the city gates to stone him. Arrived at the spot, the witnesses threw off their loose outer garments (Deut. xvii. 7), and laid them at the feet of a young Pharisee, named SAUL. Then they hurled the first stone, while *Stephen*, crying *Lord Jesus, receive my spirit*, fell on his knees to the ground. Shortly afterwards in a loud voice he exclaimed, *Lord, lay not this sin to their charge*, and *fell asleep* (Acts vii. 60).

PART II.

The Church of Palestine.

CHAPTER I.

1. **Saul of Tarsus.** The martyrdom of Stephen was the signal for a furious persecution of the Christians, in which Pharisee and Sadducee alike joined. But none was more filled with zeal than the young Pharisee, Saul, of Tarsus in Cilicia. Resolved to *make havoc of the Church*, he invaded private houses, dragged forth their inmates, whether men or women, and committed them to prison. Some he scourged *often in many synagogues* (Acts xxvi. 11); some he strove to compel to blaspheme *the Holy Name whereby they were called;* others he brought before the Sanhedrin, and when it was de-

cided that they should be put to death, *gave his vote against them* (Acts xxvi. 10), till in time his fame as a persecutor reached even the distant Damascus.

2. **Philip the Deacon.** From the storm thus suddenly roused the disciples fled in different directions, through Judæa and Samaria, and as far as Phœnicia, Cyprus, and Antioch (Acts xi. 19), but the Apostles remained at Jerusalem. Among those thus dispersed abroad was Philip, one of the seven Deacons. He went down to Samaria, and entering one of its towns, began to preach, and perform many miracles, while with one accord the Samaritans *gave heed to his words* (Acts viii. 6).

3. **Simon Magus.** At this time there was present in Samaria a man, named Simon, a magician, who had great influence over the Samaritans, and was pronounced to be *the Power of God which is called Great* (Acts viii. 10). But in Philip he found one whom he could not resist. Seeing himself, therefore, deserted, he too professed himself a believer, and received baptism at the hands of Philip. Meanwhile news that Samaria also had received the Word reaching the ears of the Apostles, they despatched thither Peter and John to make a special enquiry. They, on their arrival, prayed that some of the special gifts bestowed on the day of Pentecost might be showered down upon the Samaritan believers, and when they had laid their hands upon them the gifts they prayed for were bestowed. Astonished at this result of the imposition of the Apostles' hands, Simon tried to bribe them to impart to him a portion of the same power. This opened their minds to his real character, and Peter sternly denounced his wickedness, declared that he had neither part nor lot in the matter, and bade him pray that the thoughts of his heart might be forgiven. Filled with fear, the magician besought the Apostles to intreat the Lord for him that he might not suffer from the Divine vengeance (Acts viii. 24).

4. **The Ethiopian Eunuch.** After this encounter the two Apostles visited other Samaritan villages, and then returned to Jerusalem. Philip, however, was bidden to go towards the south along the road leading from Jerusalem to Gaza. As he went, he perceived a chariot, in which one sat reading aloud as he rode. This was a man of Ethiopia, a eunuch, the chief officer of Candace, queen of Meroë, and steward of all her treasure. He had come up to worship at one of the feasts at Jerusalem, and was now returning. Bidden by the heavenly Voice to join the stranger, Philip quickened his steps, and presently heard him reading aloud the words of the Prophet Isaiah

(chap. liii. 6, 7). *Understandest thou what thou readest?* enquired Philip. *How can I*, answered the other, *unless some man should guide me?* and he besought him to get up and sit by his side (Acts viii. 31).

5. **Baptism of the Eunuch.** Philip did so, and began to explain to him the purport of the prophet's words, and to preach the glad tidings of Him who died, and rose again, and ascended into heaven. As he went on, the eunuch was filled with an ardent desire to embrace the faith, and on reaching a stream of water, enquired whether aught could hinder his being baptized? Thereupon the chariot was stayed, and the two went down into the water, and Philip baptized him. On ascending from the stream the Spirit suddenly caught away Philip, so that the eunuch saw him no more, and *went on his way rejoicing*. Meanwhile the Evangelist passed on to Azotus, the ancient Ashdod, and thence preaching the Gospel on his way along the coast-line to Cæsarea-on-the-sea (Acts viii. 40).

CHAPTER II.

1. **Saul's Journey to Damascus.** Meanwhile determined to make havoc of the Church, and not content with persecuting its members at Jerusalem, Saul requested letters of the high-priest empowering him to seize any whom he might in the city of Damascus, whether men or women, and convey them thence to Jerusalem to be punished (Acts ix. 1, 2; xxvi. 12). Having received these letters, he set out with a considerable retinue, and crossing the Jordan made his way in a north-easterly direction towards the city.

2. **The Voice from Heaven.** On the last, probably the sixth day of his journey, about noon, when the sun was burning with the fulness of its heat, the beautiful city appeared in view. But just as he seemed to have reached the object of his journey, a light, brighter even than the fiery sun, flashed upon the persecutor and his companions. Struck dumb with fear he and they fell to the ground, and then there came a Voice, which all heard but one alone was enabled to understand, saying, in the Hebrew tongue, *Saul, Saul, why persecutest thou Me? Who art Thou, Lord?* replied the stunned and confused persecutor. *I am* JESUS, was the answer, *whom thou persecutest.* Trembling and astonished the other went on, *Lord, what wilt thou have me to do?* and was directed to arise and go into the city, and there he should learn what he was to do (Acts ix. 6).

3. **Ananias.** Thereupon Saul arose, but when he opened his eyes, they were blinded by the brightness of the light.

His companions who had stood speechless listening to the Voice, *but seeing no man*, now took him by the hand, and led him into the city, and through a street called "Straight" to the abode of one Judas, where he remained three days, during which period he neither ate nor drank, but remained engaged in prayer. At length a disciple named Ananias, was bidden by the Lord in a vision to seek him out, and restore to him his sight. After a little hesitation Ananias went, and laying his hands upon him, told him of the vision, and the purport of his coming (Acts ix. 10—16).

4. **The Baptism of Saul.** He had scarcely spoken, when from the eyes of the new disciple of the risen Saviour there fell *as it had been scales* (Acts ix. 18). Looking up he beheld the face of Ananias, and learned the purpose for which the *God of his fathers had chosen him* (Acts xxvi. 18). Thereupon he arose, and was baptized, and having taken meat was strengthened for the work he had to do. Great was the surprise of the Jews at Damascus when they saw the late persecutor entering the synagogues (Acts ix. 20), and heard him proving by arguments they could not confute that JESUS was indeed the long-expected Messiah. After a few days, however, it became clear that it would not be safe for him to continue in Damascus. Accordingly he left the city, and departed to Arabia (Gal. i. 17), to commune there in solitude with Him, who had called him to be an Apostle, before he entered on his active labours.

5. **His return to Damascus.** How long Saul remained in Arabia we are not told. Thence, however, he returned to Damascus, and *preached boldly in the name of Jesus* (Acts ix. 27). But now, the Jews, unable to confute his arguments, resolved to assassinate him, and he was in great danger. At length, while a strict watch was kept to prevent his escape, the disciples let him down in the night-time in a basket from a window, which opened on the outer country (Acts ix. 25; 2 Cor. xi. 33). Thus delivered from much peril, the Apostle turned his steps towards Jerusalem, being desirous to become acquainted with Peter (Gal. i. 18). But when he attempted *to join himself to the disciples* (Acts ix. 26), they were all afraid of him, and could not believe in the change that had come over him. At this juncture, Barnabas brought him to the Apostles, and recounted all that had taken place on the road to Damascus. Thereupon Peter, and James the Lord's brother, gave him *the right hand of fellowship*, and for a period of 15 days (Gal. i. 18), he was with them coming in and going out of Jerusalem (Acts ix. 28).

6. **The Vision in the Temple.** As was natural, it was in the synagogues of the Hellenists that he now disputed in sup-

port of the very doctrines he had once persecuted. But a plot was formed to slay him, and the disciples saw that he must retire from the city. He himself was lothe to quit the place, but as he was one day praying in the Temple, he fell into a trance, and saw his Lord, who bade him make haste and depart quickly, for his mission was to the Gentiles (Acts xxii. 20, 21). Thereupon he allowed the brethren to convey him to Cæsarea-on-the-sea, whence he took ship and sailed to Tarsus, his native city, and devoted himself to preaching there and in the regions of Syria and Cilicia (Gal. i. 21).

CHAPTER III.

1. **Peter at Joppa.** While he was thus employed, the Apostle Peter proceeded to make a visitation of the different Churches in Palestine. Amongst other places he went down to Lydda, about 9 miles from the sea-port of Joppa. Here finding a man who had been kept to his bed by paralysis upwards of 8 years, he addressed him in his Master's name, *Æneas, Jesus Christ healeth thee* (Acts ix. 34), whereupon he arose immediately, restored to perfect soundness.

2. **Dorcas.** While at Lydda the Apostle was informed that the Church at Joppa had sustained a grievous loss owing to the death of a widow of substance, named Tabitha or Dorcas (*a gazelle*), who had been wont to provide clothing for the poor. Upon this he set out for Joppa, and ascended to the upper-chamber, where the body lay prepared for burial, surrounded by many widows weeping for the loss of their late benefactress. These he put forth, and kneeling down engaged in prayer. Then turning to the body he said *Tabitha arise*, whereupon her eyes instantly opened, and seeing Peter she sat up. The fame of this miracle quickly spread, and Peter *stayed many days in Joppa with one Simon a tanner* (Acts ix. 42).

3. **Cornelius.** During the Apostle's stay at Joppa an important event occurred at Cæsarea. Among the Roman soldiers stationed here was a centurion, named Cornelius, a devout man, who had learned to worship the One true God, and was well known for his almsgiving and uprightness of life (Acts x. 2). One day, about the ninth hour, the hour of prayer, he beheld in a vision an angel who informed him that his prayers and alms were not forgotten before God, and bade him send for the Apostle, now lodging at Joppa, who would tell him what he should do.

4. **The Vision on the Housetop.** Obedient to the word the centurion summoned two of his servants, and a devout soldier attached to his person, and sent them to Joppa. While the

three were on the road, the Apostle Peter, who had retired for devotion to the flat housetop of his lodging at the noontide hour of prayer, fell into a trance, and saw a great sheet-like vessel descending by four corners till it rested upon the earth. As he observed it closely, he noticed that it contained *all manner of four-footed beasts of the earth and wild beasts and creeping things, and fowls of the air*, and he heard a voice saying *Rise, Peter, kill and eat.* But this the Apostle stedfastly declined to do, for *he had never eaten anything common or unclean.* Then the Voice spake again, saying, *What God hath cleansed, that call not thou common*, and when the strange scene had been repeated three times, the *vessel was received up again into heaven* (Acts x. 15, 16).

5. **Peter at Cæsarea.** While the Apostle was pondering over the meaning of the vision, the messengers of Cornelius arrived, and the Spirit bade him go with them, *doubting nothing.* Thereupon he descended, and having entertained the men hospitably, set out with them on the next day towards Cæsarea. attended by certain brethren from Joppa. Entering the house of Cornelius he found him in the midst of many of his relatives and intimate friends, whom he had assembled to listen to the Apostle's words. As he crossed the threshold, the centurion went forth to meet him, and would have worshipped him. But Peter raised him up, reminding him that he also was a man, and then addressed himself to the assembled company. They all knew, he said, that he was a Jew, and that it was unlawful for one of his nation to associate with or enter the house of a foreigner. But God had shewed him that he was not to call any *common or unclean*, and now he had come, and desired to know the reason for which he had been summoned (Acts x. 28—33).

6. **The Apostle's address.** Then Cornelius recounted the particulars of his vision, and requested the Apostle to announce to him and his assembled friends what he had to say. Thus urged the Apostle began by acknowledging that God was *indeed no respecter of persons*, and then proceeded to proclaim the glad tidings of his risen Lord (Acts x. 33—43). While he was still speaking, to the great astonishment of the Jewish Christians from Joppa, the gift of the Holy Ghost was bestowed upon the Gentiles assembled, and they began to speak in various dialects magnifying and praising God. Upon this the Apostle enquired whether any could forbid that these, who had already received the gift of the Holy Ghost, should be baptized, and then ordered that they should receive the rite. The news of such an event was not long in reaching Jerusalem, and when the Apostle returned thither, and had recounted everything that had occurred,

all assembled glorified God, for granting to the Gentiles also *repentance unto life* (Acts xi. 18).

CHAPTER IV.

1. **Antioch.** Meanwhile events had occurred in other places tending to shew that the Christian Church was no longer to be confined to the Jews only or to the sacred land of Palestine. The Christians, who had been driven forth from Jerusalem after the stoning of Stephen, travelled in different directions to Phœnicia, Cyprus, and Antioch the metropolis of Syria. Here for some time they addressed themselves to the Jews only, but at length some of them, *men of Cyprus and Cyrene*, began to preach the word even to the Gentiles at Antioch, and with such success that many became believers (Acts xi. 21). Tidings of these events reaching Jerusalem, it was resolved to send to Antioch a trusty brother to report on all that had occurred. The person selected was no other than Barnabas, *the son of exhortation*, a native of Cyprus, *and full of the Holy Ghost and of faith.*

2. **The new Name.** So Barnabas set out, and on his arrival finding much to approve in what had taken place, he exhorted all to *cleave to the Lord with full purpose of heart.* Then giving himself up to the work, he achieved no little success, and perceiving the importance of the crisis, set out for Tarsus to fetch Saul. Thence the two returned together, and for a space of a year continued to labour side by side, and so numerous were the additions made to the Church, that it was clear the disciples could no longer be confounded with any sect or party of the Jews. Hence they were now called by a distinctive name, and it was at Antioch that the title of CHRISTIANS was first applied to them (Acts xi. 26).

3. **Agabus.** While Saul and Barnabas were thus employed, certain prophets from Jerusalem arrived at Antioch, one of whom, named AGABUS, stood up and announced that a great famine was at hand, which in fact came to pass during the reign of Claudius Cæsar. Having full faith in his prophetic words, the Christians of Antioch resolved to send relief, every man according to his ability, to their poorer brethren at Jerusalem, and Saul and Barnabas were selected to convey their alms to the Holy City (Acts xi. 29, 30).

4. **Martyrdom of James.** About the time of their arrival at Jerusalem a severe calamity befell the Church there. King Herod Agrippa, wishing to ingratiate himself with the Jews, resolved to take measures for the suppression of the brethren. Accordingly, A. D. 44, he seized the Apostle James, the brother of John, and slew him with the sword. Perceiving that this

made him very popular with the Jews, he next arrested Peter also at the feast of the Passover, and committed him to the custody of four quaternions of soldiers, intending at the close of the festival to gratify the people with his death (Acts xii. 1—3).

5. **Apprehension of Peter.** Great was the sorrow of the Church at the prospect of the Apostle's death, and unceasing prayer was made to God in his behalf. Nor was it offered in vain. For on the night before the day fixed for his execution, while the Apostle was sleeping between two soldiers, bound with two chains, and the sentinels without were carefully guarding the doors, a light suddenly shone into his cell, and an angel touched him on the side, bidding him rise up quickly. Thereupon he arose, and the chains fell off from his hands. *Gird thyself*, resumed the angel, *and bind on thy sandals.* The Apostle did so, and casting his garment about him, followed his guide through the first and second ward, and thence through the iron gate, which opened of its own accord, into the street of the city.

6. **His Deliverance.** Then the angel departed, and the Apostle repaired to the house of Mary, a sister of Barnabas, where many were gathered together praying. As soon as he knocked at the door a damsel named Rhoda came forth to open it, but recognising his voice was so transported with joy, that she ran in and announced that Peter was standing there. Those within, however, declared that she was mad, that she had seen his angel or ghost, and refused to believe her words. Meanwhile the Apostle stood without knocking, and at length the door was opened, and the disciples were assured that it was he and no other. They would have expressed their joy with loud thanksgivings, but he bade them be silent, and carry the news to James the Lord's brother, and the rest of the disciples, and then betook himself to some secure hiding-place.

7. **Death of Herod.** The morning dawned, and while the soldiers were endeavouring to make out what had become of their prisoner, Herod sent for them, and failing to receive an explanation, ordered them to be put to death, and then left Jerusalem for Cæsarea. Before the autumn, however, a terrible end overtook him. On the occasion of a great festival he entered the theatre, clothed in gorgeous robes, and sitting down on his throne, proceeded to give audience to certain ambassadors from Tyre and Sidon. The early morning sun fell upon his glistening robes, and when he rose to speak, the people shouted, *It is the voice of a god, and not of a man.* The king made no attempt to check their idolatrous flattery, but on the instant an angel of God smote him, and he was carried out of

the theatre, smitten with a terrible internal disease, and died eaten of worms (Acts xii. 23).

PART III.

The Church of the Gentiles.

CHAPTER I.

1. **The Divine Call.** Meanwhile Saul and Barnabas having brought to Jerusalem the contributions of the brethren in Syria had returned to Antioch, accompanied by a relative of Barnabas, John surnamed Mark. Here the three were joined by other teachers, Simeon surnamed Niger, Lucius of Cyrene, and Manaen, a foster-brother of Herod the tetrarch, and they together continued to build up the Church. On one occasion, while they were engaged in solemn prayer and fasting, the Holy Ghost intimated that Barnabas and Saul must be set apart for a special work, to which they had been called (Acts xiii. 1, 2).

2. **Cyprus.** Thereupon the hands of the chief members of the Church at Antioch were laid upon the two, and, accompanied by Mark they repaired to Seleucia, and thence sailed to Cyprus. Reaching Salamis, the eastern port and ancient capital of the island, they preached the word in its synagogues. Thence they travelled to Paphos, at the S. W. extremity of the island, the seat of the Roman government, and the residence of the proconsul Sergius Paulus.

3. **Elymas.** At his court was a Jewish sorcerer named Barjesus, or, as he called himself in Arabic, Elymas (*the wise*). Annoyed at the willingness of the proconsul to listen to the new teachers, he offered a strenuous opposition to their work. But Saul, or as he is now for the first time called PAUL, fixed his eyes upon him, and with words of stern rebuke declared that the hand of *the Lord should be upon him, and he should be blind, nor see the sun for a season.* This judgment was instantly inflicted, and the sorcerer had to seek the aid of others in going from place to place, while the proconsul, astonished at the miraculous power possessed by the Apostle, became a believer (Acts xiii. 12).

4. **John Mark.** From Paphos the three sailed in a N.W. direction to the harbour of Attalia in Pamphylia, and thence to the town of Perga. Here Mark, either yearning after his home, or affrighted by the perils he was likely to encounter, departed from his companions and returned to Jerusalem, while the others pressed on alone to Antioch-in-Pisidia, a town of considerable importance. On the next Sabbath Paul and Barnabas repaired to the synagogue, and after the regular

service were bidden, if they *had any word of exhortation*, to address those assembled (Acts xiii. 15).

5. **Antioch-in-Pisidia.** Thereupon Paul rose up, and delivered his first address of which we have any record. Like the discourse he had himself heard from the lips of Stephen, it touched in order on all the chief events in the history of the Jews, and asserted that the Messiah had appeared in the person of Jesus, and that by His death and resurrection He had fulfilled all the prophecies respecting Him. His words made a deep impression upon those who heard them, and as they left the synagogue, many besought him that they might be repeated in their hearing on the next Sabbath (Acts xiii. 44).

6. **Opposition of the Jews.** On the next Sabbath, therefore, nearly the whole city was assembled to hear the Word. This was more than the Jews could bear, and they opposed the Apostles with blasphemy. Thereupon Paul and Barnabas declared that since they deemed themselves unworthy of eternal life they should turn to the Gentiles, which announcement was received with great joy, and many became believers (Acts xiii. 49). At last through the female proselytes in the city the Jews gained the ear of the chief authorities, and succeeded in expelling the Apostles beyond the limits of the place. Before they left, however, in obedience to their Master's directions (Mtt. x. 14, 15), they shook off the dust of their feet against them, and then proceeded from Antioch in the direction of Iconium (Acts xiii. 51).

CHAPTER II.

1. **Iconium.** On reaching Iconium the Apostles went to the synagogue, and proclaimed their message with such success that a great multitude both of Jews and Gentiles embraced the Faith. Thereupon the unbelieving Jews stirred up a furious opposition, and excited the Gentile population against the brethren. For some time Paul and Barnabas resolved to stay in the city, and spoke boldly in the name of their Divine Master, who attested their words by many *miracles and signs*. When, however, a conspiracy was formed with the connivance of the magistrates (Acts xiv. 5) to insult and even stone them, they deemed it right to leave, and betook themselves to the neighbouring town of Lystra.

2. **Lystra.** Here, on one occasion, a man, who had been a cripple from his birth, was listening with deep attention, when the Apostle Paul fixing his eye upon him, suddenly bade him stand upright on his feet. In an instant he sprang up and walked. Such a cure was soon noised abroad, and the mul-

titudes thinking that *the gods had come down to them in the likeness of men*, took Barnabas for Jupiter, and his companion, who was *the chief speaker*, for Mercury the god of eloquence (Acts xiv. 12). Soon the priest of Jupiter and his assistants appeared with oxen and garlands before the residence of the Apostles, prepared to offer sacrifices in their honour. On this Paul and Barnabas exclaimed, *Sirs, what do ye? we also are men of like passions with you*, and then proceeded to declare that they had come to persuade them to turn from the worship of false gods to the living and life-giving God, the Maker of heaven and earth, who giveth *rain from heaven, and fruitful seasons, filling men's hearts with joy and gladness* (Acts xiv 15, 17).

3. **Paul stoned.** Even this appeal hardly prevailed upon the people to retire. Soon, however, their feelings underwent a great change. From Antioch and Iconium certain Jews made their way into Lystra, and representing the Apostles as impostors, so stirred up the minds of the people against them that they actually stoned Paul, and supposing him to be dead dragged him forth out of their town. Some disciples, however, had been made even in Lystra, and while they were standing around and befriending him, the Apostle arose and returned with them to his abode, and on the morrow repaired to Derbe. Thence having preached the word and made several disciples, he and Barnabas returned through the several towns they had visited to Perga, and so to the sea-port of Attalia. Here they took ship, and sailing to Seleucia reached Antioch, and announced to the assembled brethren how *God had opened the door of faith unto the Gentiles* (Acts xiv. 27).

4. **Disputes.** While the Apostles remained at Antioch certain false brethren came down from Judæa, and *creeping in unawares* (Gal. ii. 4), began to observe with no favourable eye the extent to which the Jewish Law had been relaxed in favour of the Gentile Christians, and to assert that except they were circumcised they could not be saved (Acts xv. 1). To such a doctrine the Apostle Paul would not yield, *no, not for an hour* (Gal. ii. 5), and after much dispute it was determined that he, Barnabas, Titus, and certain others, should go up to Jerusalem, and seek an interview with the Apostles and Elders, with a view to settling the dispute (Acts xv. 2).

5. **The Council.** Following the coast-line of Phœnicia, and thence passing through the districts of Samaria and Judæa, the deputation made their way to Jerusalem. There they were welcomed by the brethren, and a Council was summoned of the Apostles, Elders, and general body of the disciples. The debate was earnest, and after Peter had reminded those present

of his own experience in the matter of Cornelius, and Paul and Barnabas had recounted all that God had wrought by their hands, James, *the brother of the Lord*, rose and advised that the Gentile converts should only be required to abstain (1) from meat offered in sacrifice to idols, (2) from the flesh of animals which had been strangled, (3) from the eating of blood, and (4) from fornication. His advice won the approval of all, and a circular letter was drawn up, with which Paul and Barnabas returned to Antioch, and caused no little joy among the brethren (Acts xv. 6—31).

CHAPTER III.

1. **The Sharp Contest.** After staying some time at Antioch, the Apostle Paul proposed to Barnabas that they should together revisit the several Churches they had founded. To this Barnabas assented, but wished that his relative John Mark should again accompany them. St Paul, however, was not willing that one who had withdrawn from them before should be their companion again, and, when Barnabas persisted in his wish, so sharp a contest arose, that they agreed to separate, and while Barnabas sailed with Mark to Cyprus, Paul with Silas, or Sylvanus, who had lately come from Jerusalem, traversed Syria and Cilicia confirming the Churches (Acts xv. 40).

2. **Timothy.** Thence they proceeded into Lycaonia, and at Lystra Paul found one well fitted to supply the place of Mark and be his companion. This was TIMOTHY, whose father was a Gentile, but his mother Eunice a Jewess, by whom and his grandmother Lois he had been carefully trained. Solemnly ordained by St Paul (2 Tim. i. 6) to the work of an Evangelist, he now accompanied him and Silas in a northerly direction through Phrygia and Galatia (Acts xvi. 6). Here a sharp attack of a malady, to which St Paul was subject, and which he calls *a thorn in the flesh* (2 Cor. xii. 7), constrained him to linger for awhile, and led to the first planting of the Galatian churches (Gal. iv. 14).

3. **The Vision.** Leaving Galatia, the Apostles were at first uncertain which way to turn. Going towards Mysia, they were assaying to proceed into Bithynia, when a monition from the Spirit caused them to desist, and they turned in a N.W. direction to Alexandria Troas. There during the night *a man of Macedonia* appeared to the Apostle in a vision, bidding him *come over and help them*, and on the morrow with Silas and Timothy, and a new colleague, Luke, *the beloved physician* (Col. iv. 14), who now joined him, the Apostle took ship and crossed over to Neapolis, and thence proceeded to Philippi, the first

city a traveller would reach in this part of Macedonia, and a Roman colony (Acts xvi. 12).

4. **Lydia.** Here they stayed some days, and, as there was no synagogue, repaired to a Proseucha, or *Place of Prayer* outside the gates, on the bank of a river, where several women met to worship, amongst whom was one named Lydia, a seller of purple of the city of Thyatira. The word spoken by Paul found a welcome lodgment in her heart, and together with her household she was baptized, and offered the Apostles a shelter and a home. At Philippi, however, there lived a damsel *possessed of a spirit of divination*, who had been hired by certain of the citizens, and brought in much gain by her soothsaying. Day after day she met the little company of Christians as they returned from the river-side, and following Paul cried out, *These men are the servants of the Most High God.* At length Paul turned, and rebuking the evil spirit commanded it to leave her, on which the damsel was restored to her right mind. Perceiving that the hopes of their gains were gone the owners instantly stirred up the people against the Apostles, and dragged them before the magistrates, who ordered them to be scourged and thrown into prison, where their feet were made fast in the stocks (Acts xvi. 24).

5. **The Earthquake.** But Paul and Silas were not in despair. At midnight they were praying and singing in their dungeon, and the rest of the prisoners were listening, when suddenly an earthquake shook the prison to its foundation, and every door was opened, and every fetter loosed. Roused from sleep the jailer instantly concluded that his prisoners had escaped, and drawing his sword, would have laid violent hands upon himself, had not Paul cried out *Do thyself no harm, for we are all here* (Acts xvi. 28). On this he called for a light, and falling down before Paul and Silas, said, *Sirs, what must I do to be saved? Believe*, was their reply, *in the Lord Jesus, and thou shalt be saved.* The word fell on good ground, and in the selfsame hour he washed the stripes of his prisoners, and was baptized together with all his house (Acts xvi. 34).

6. **The Release.** By this time morning had dawned, and messengers came from the magistrates ordering that the Apostles should be released. With great joy the jailer announced these tidings to the Apostles, but St Paul declined to accept such a release. Though Roman citizens, he and his companions had been scourged uncondemned. *Let them come themselves*, said he, *and lead us forth* (Acts xvi. 37). Without delay the messengers conveyed the news to the magistrates, who in no little alarm, when they discovered what they had done, besought them to depart

from the place. Accordingly they came forth, and having bidden farewell to the brethren, left the city, while Timothy and Luke remained to build up the newly-formed Church.

CHAPTER IV.

1. **Thessalonica.** Leaving Philippi the Apostles next proceeded through Apollonia to Thessalonica, and for three Sabbaths St Paul argued with those of his own nation, and shewed that the predicted Messiah had come and fulfilled all prophecy. His words were variously received. Some of the Greek proselytes and the chief women believed, but the Jews, gathering a mob, threw the town into an uproar, and falling upon the house of Jason, where the Apostle was lodging, sought to bring him and his companions before the assembly of the people. Unable, however, to find them, they dragged Jason and some of the brethren before the magistrates, and charged them with violating the decrees of Cæsar, in asserting that there was another king, named JESUS (Acts xvii. 7). Somewhat perplexed, the magistrates simply took security of Jason and the rest for their future good conduct, and then released them.

2. **Berœa.** The position of the Apostles being, however, one of great danger, the brethren now sent him and Silas under cover of night to Berœa. Here he found far more candid and generous hearers than at Thessalonica. The Berœans not only accepted his message, but searched the Scriptures to see whether his arguments were true. Consequently many became believers, but hardly had the work been thus well commenced, before certain Jews arrived from Thessalonica, and threw the town into a commotion, on which the brethren conveyed the Apostle to the nearest sea-port, probably Dium, and thence sent him by ship to Athens (Acts xvii. 15).

3. **Athens.** While waiting at Athens for the arrival of Silas and Timothy, the Spirit of the Apostle Paul *was stirred in him*, as he observed the idols and idol-temples with which the city was crowded. Even here, however, he preached each Sabbath in the synagogue, and in the busy Agora conversed with any who would listen to his words. Many and various were the opinions formed of his teaching, and at length certain Epicureans and Stoics, taking him to the Areopagus, requested to know the meaning of what he preached. Alone, therefore, the Apostle stood on the hill, and having observed in the city an altar with the words *To an unknown God*, proceeded from this text to proclaim the True God, and a future Resurrection (Acts xvii. 22—31). When he spoke of the Resurrection, some broke out into laughter, while others said they would hear him

again on the subject. Thus his hearers were dispersed, but Dionysius, an Areopagite, and a woman, named Damaris, professed themselves believers.

4. **Corinth.** From Athens the Apostle repaired to Corinth, the capital of the province of Achaia. Here he met two natives of Pontus in Asia Minor, Aquila and Priscilla, on their way home from Rome, whence they had been banished with other Jews by a decree of the Emperor Claudius. Professing the trade of tent-making the Apostle attached himself to them, and they wrought together at the same calling. Before long, in spite of the opposition of the Jews, many became believers, and the labours of the Apostle during 18 months were much blessed (Acts xviii. 1—11).

5. **Gallio.** At the close of this period—during which St Paul wrote his two EPISTLES TO THE THESSALONIANS—a new proconsul arrived named Gallio. Thereupon the Jews set upon Paul, and dragged him before his judgment-seat on a charge of *persuading men to worship God contrary to the law.* Gallio, however, refused to entertain it, and drove them from his judgment-seat, while the mob seized Sosthenes, one of the rulers of the synagogue, and began to beat him before the proconsul. But Gallio *cared for none of these things*, and the Apostle, after terminating a religious vow by cutting his hair in Cenchreæ, sailed with Silas, Timothy, Aquila and Priscilla, to Ephesus. Thence he hastened by sea to Cæsarea, and so by land to Jerusalem, in time to keep the feast of Pentecost, after which he hurried back to Antioch, and there continued some time (Acts xviii. 22).

CHAPTER V.

1. **Apollos.** After staying some time at Antioch, the Apostle, accompanied probably by Timothy, set out on a visitation of the Churches he had planted in Phrygia and Galatia. While thus employed, there arrived at Ephesus a certain Jew of Alexandria, named Apollos, an eloquent man, and mighty in the Scriptures. He had been instructed in the way of the Lord, but had received only the baptism of John. Aquila and Priscilla made his acquaintance, and having explained to him more accurately the Christian doctrine, encouraged him to cross over to Achaia, and aid in the establishment of the Church of Corinth (Acts xviii. 24—28).

2. **St Paul at Ephesus.** Meanwhile St Paul arrived at Ephesus, which now became the centre of his labours, and for three whole months argued with the Jews in their synagogue, proving that Jesus was the Messiah. Some were persuaded and became believers, others, however, began openly to revile his doctrine, on which he left the synagogue, and separating the

disciples, moved to the School of one Tyrannus, a teacher of rhetoric or philosophy (Acts xix. 9). Here he taught for a space of two years, and that with much success, while God was pleased to work special miracles by his hands, so that napkins and aprons brought from his body were able to expel disease and heal the possessed (Acts xix. 11, 12).

3. **The seven sons of Sceva.** Such miracles made a deep impression, and soon certain Jews, exorcists, fancying the name of Jesus acted as a kind of spell, began to pronounce the same over demoniacs (Acts xix. 13). One family, consisting of seven brothers, sons of one Sceva, a Jewish high-priest, were especially addicted to this practice, and on one occasion the evil spirit answered, *Jesus I know, and Paul I know, but who are ye?* on which the possessed man flung himself upon them and drove them forth naked and wounded from the house. This being quickly noised abroad, fear came on all, and many of the converts, who even as Christians practised "curious" or magical arts, publicly burnt their magical books, the value of which amounted to upwards of 50,000 pieces of silver, or £2000 of our money (Acts xix. 19).

4. **Diana of the Ephesians.** During the Apostle's stay at Ephesus, whence he now wrote his FIRST EPISTLE TO THE CORINTHIANS, a great tumult arose. His preaching had been so successful that the sellers of portable shrines of the temple of Diana found their trade much diminished. Led, therefore, by one Demetrius, a silversmith, they roused the people, who crying out *Great is Diana of the Ephesians*, rushed in a body to the theatre. Failing to seize St Paul, they dragged thither two of his friends, Gaius and Aristarchus, and a scene of wild confusion ensued, till at length the town-clerk or recorder stood forward and calmed the storm, after which the Apostle bade the brethren farewell, and set out towards Macedonia (Acts xx. 1).

5. **Philippi.** Reaching Troas, he occupied himself for some time in preaching the Word, and anxiously awaited the arrival of Titus with news of the Corinthian Church. Days passed, and still Titus did not come. The Apostle's spirit *had no rest* (2 Cor. ii. 13), and crossing over he reached Philippi, where at last he was joined by Titus, and whence he wrote his SECOND EPISTLE TO THE CORINTHIANS. The letter dispatched, he prosecuted his labours in northern Greece, *fully preaching the Gospel round about unto Illyricum* (Rom. xv. 9), and then in the winter of A.D. 57 removed to Corinth, whence he wrote his EPISTLE TO THE GALATIANS, and also to THE ROMANS.

6. **The Plot.** Three months having been spent at Corinth, the Apostle was anxious to visit Jerusalem with the alms for the poor saints, which he had collected in every city. But he could not look forward to the journey without great fear, know-

ing how he was hated by the Judaizers. Even at Corinth a plot was formed against his life, and instead of going to Asia by sea, he passed northwards to Philippi, and thence crossed over with Luke to Troas (Acts xx. 6).

7. **Eutychus.** There on a Sabbath evening the Christians were assembled in an upper-room, lighted up by many lamps, and the Apostle was prolonging his discourse till midnight, when a young listener, named Eutychus, overcome by slumber, suddenly fell upon the floor below to all appearance dead. Amidst the confusion that ensued, St Paul went down, and embracing the body, said to those around, *Trouble not yourselves, for his life is in him*, and then continued his discourse till the dawn of day (Acts xx. 10).

CHAPTER VI.

1. **Miletus.** Next morning he proceeded by land to Assos, and there embarking sailed to Mitylene, Chios, Trogyllium, and Miletus. Here he landed, and sending for the elders of the Church at Ephesus, gave them a solemn parting charge, made the more affecting by his repeated forebodings of bonds and imprisonment awaiting him at Jerusalem, and his conviction that they would *see his face no more* (Acts xx. 22—38).

2. **Tyre.** At length tearing himself away from the brethren who accompanied him to the water's edge, he embarked, and running before the wind reached Coos, off the coast of Caria, then Patara in Lycia, where in another vessel he sailed to the port of Tyre (Acts xxi. 3). Here he landed, and enjoyed a week of refreshing intercourse with the brethren, who sorrowed as much as the elders at Miletus at being parted from him.

3. **Agabus at Cæsarea.** From Tyre he proceeded by sea to Ptolemais, and thence on foot to Cæsarea, where he found a welcome shelter in the house of Philip the Evangelist, whose four virgin daughters all possessed the gift of prophecy. News of his arrival at Cæsarea reaching Jerusalem, the prophet Agabus, who had predicted the famine in the reign of Claudius, hurried thither. Entering Philip's house, he took the Apostle's girdle, and binding with it his own hands and feet, declared that so the Jews at Jerusalem would bind him and deliver him over to the Gentiles. These predictions of coming trials saddened the hearts of all present, and they implored him not to continue his journey. But tears and entreaties could not move him, for he was ready not only *to be bound, but to die for the name of the Lord Jesus* (Acts xxi. 13).

4. **The Nazarite Vow.** To Jerusalem, therefore, he proceeded, and was cordially welcomed by the brethren, who listened attentively while he related all that God had wrought by

his hands among the Gentiles (Acts xxi. 19). Now, however, on account of the prejudice of the Jews, who believed that he forbade the observance of the Mosaic Laws, it was suggested that he should show himself in the Temple with four disciples, whose Nazarite vow he should undertake to defray, and so calm the popular feeling (Acts xxi. 20—25). But the plan failed on the very eve of its fulfilment. On one occasion certain of the Jews of Asia recognised him in the Temple-courts, and thinking he had taken thither Trophimus an Ephesian, instantly sprung upon him, and moved the people, crying out that he was bringing *Gentiles into the Temple* (Acts xxi. 28). A mob quickly gathered together, and dragging him down into the Outer Court, began to beat him violently, till the Roman sentries, under Claudius Lysias, approached, and rescued him from their hands (Acts xxi. 33).

5. **The Tower of Antonia.** Thinking he was an Egyptian pretender, who had lately caused a revolt, Claudius Lysias ordered him to be chained by each hand to a soldier, and finding himself unable to ascertain who he was or what he had done, removed him into the barracks in the Tower of Antonia. So furious, however, was the mob, that the soldiers had to bear him in their arms up the staircase, and just as they reached the barracks, the Apostle addressing the commandant in Greek, enquired whether he might speak to him. Startled at being addressed in this language, the commandant enquired who he really was, and ascertaining that he was a Jew of Tarsus consented to his request to be allowed to address the people (Acts xxi. 40).

6. **The Address.** Standing, therefore, on the stairs the Apostle began to address the crowd in the Hebrew tongue, and to relate his own personal history and the circumstances of his conversion (Acts xxii. 1—21). For some time they listened to him with attention, but when he spoke of his mission to the Gentiles their rage knew no bounds, and they sought to stone him on the spot. Thus further perplexed, Claudius Lysias ordered his prisoner to be removed into the castle, and that the secret of his guilt should be ascertained by scourging. As usual, a centurion was deputed to superintend the torture, but when the Apostle was on the point of being fastened to the post to receive the lashes, he turned to the soldier and asked whether it was lawful to scourge one who was a Roman citizen and uncondemned (Acts xxii. 25). Much astonished, the centurion hurried to the commandant, and told him what the prisoner had said. On this Lysias himself hastened to the spot, and ordered the instruments of torture to be instantly removed. Resolved to make a second effort to ascertain the nature of

his offence, he then summoned a meeting of the Sanhedrin, and on the next day placed him before them (Acts xxii. 30).

7. **St Paul before the Sanhedrin.** Casting a searching glance upon his judges the Apostle began by declaring that he had lived *in all good conscience before God until that day*. This so offended the high-priest that he ordered one of those standing near to smite him on the mouth. *God shall smite thee, thou whited wall* (Acts xxiii. 3), replied the Apostle, but recovering himself when he heard who had addressed him, declared that he did not know he was the high-priest. Seeing, however, that there was little prospect of his obtaining justice, and knowing how the Sadducees and Pharisees in the council were opposed to one another, he declared that he had been brought to trial because he testified of the resurrection of the dead. He had scarcely spoken this, when a scene of great confusion ensued, in the midst of which Lysias ordered him to be removed back into the barracks (Acts xxiii. 10).

8. **The Plot.** Next day, however, a fresh danger revealed itself. More than forty of the Jews bound themselves by a solemn vow to eat and drink nothing till they had slain Paul. Hearing of this plot through a nephew of the Apostle, Lysias ordered a body of soldiers to conduct him by night to Cæsarea, with a letter to Felix the governor. The soldiers went, and Felix having read the letter ordered the Apostle to be kept in Herod's prætorium till his accusers should arrive (Acts xxiii. 35).

CHAPTER VII.

1. **The Judgment-seat of Felix.** Five days after the Apostle's arrival at Cæsarea, his accusers came down, headed by the high-priest Ananias, certain of the elders, and an advocate, named Tertullus. Felix took his seat on the tribunal, and Tertullus began to accuse the prisoner of stirring up sedition, being a ringleader of the Nazarenes, and profaning the Temple. The Jews present thought that the governor would hand him over to their courts, but Felix bade the Apostle speak in his own defence, and he easily refuted all that had been urged against him. Instead, however, of setting him free, Felix chose to reserve his final decision till Lysias should arrive, and meanwhile committed the Apostle to the care of the centurion who had brought him to Cæsarea (Acts xxiv. 22, 23).

2. **Portius Festus.** At Cæsarea the Apostle continued upwards of two years, during which period Felix often sent for and conversed with him, and on one occasion trembled when he reasoned *of righteousness and temperance and judgment to come* (Acts xxiv. 25), but put off repentance to a convenient season, which never came. For before long he was recalled,

and Portius Festus came in his room. Three days after his landing at Cæsarea Festus went up to Jerusalem, when the Jews requested that St Paul might be removed thither, intending to assassinate him on the road. But Festus replied, that if they wished to bring any charges against him, they must come down to Cæsarea and there prefer them (Acts xxv. 4, 16).

3. **St Paul before Festus.** After a short stay, therefore, in the Holy City, he returned to Cæsarea, and on the very next day the Apostle was put upon his trial. The same charges were brought against him as at the previous trial, and were as easily refuted. Though, however, Festus perceived that he had done nothing worthy of death, he did not release him, but proposed that he should be sent to Jerusalem, there to be tried afresh. The Apostle, on the other hand, knew well the danger of such a journey, and as a Roman citizen, *appealed unto Cæsar*, to which, after a few words with his assessors, Festus replied, *Unto Cæsar thou shalt go* (Acts xxv. 11, 12).

4. **Agrippa.** But though the appeal was allowed, Festus was much perplexed how to describe the charge against the Apostle to the Emperor. On the arrival, therefore, of Herod Agrippa II, king of Chalcis, with his sister Bernice, he was glad to consult him, and Paul was brought before them. After a few words from Festus, Agrippa signified that he might speak for himself, and stretching forth his manacled hands the Apostle proceeded to relate the history of his past life, and his conversion, as also the great theme of all his preaching. Upon Festus his address made no impression, and he declared that much learning had made the Apostle mad. After which, and a few words of banter from Agrippa, the conference ended (Acts xxvi. 24—32).

5. **The Voyage.** After a short time the Apostle was delivered over to a centurion, named Julius, and with Aristarchus of Thessalonica, the Evangelist Luke, and certain other prisoners, was placed on board a vessel of Adramyttium, which had touched at Cæsarea, and was now bound for her own port. On the next day they put into Sidon, where the Apostle was allowed to go on shore and receive the attentions of his friends. Loosing from Sidon, they ran along the north side of Cyprus to Myra of Lycia. Here the centurion found a ship of Alexandria laden with wheat and bound for Italy, and to her he transferred his charge, and she set sail laden with a heavy cargo and upwards of 276 passengers (Acts xxvii. 37).

6. **Fair Havens.** From Myra after many days they made their way to Cnidus, and thence, owing to a strong N.W. wind, worked up along the southern coast of Crete to the harbour of Fair Havens. Here they waited some time for a change of

wind. but none occurring, it became a question whether they ought to remain there for the winter, or seek some other anchorage. The Apostle advised that they should remain where they were, but the owner and master of the ship decided to make for a harbour called Phœnix, somewhat further to the west.

7. **The Storm.** A light breeze springing up they weighed anchor, and keeping close to the shore had doubled Cape Matala, when a violent wind called Euroclydon dashed down upon the ship from the heights on the Cretan shore, and whirled her round with such force that the helmsman could not make her keep her course. Running, therefore, before the wind to the S.W. about 28 miles, they neared the little island of Clauda, and with much difficulty hoisted the boat on board. They then undergirded the vessel, i. e. passed strong cables several times round her hull, and being afraid lest they should drift on to the Syrtis, lowered the great yard of the ship upon deck. Next day they lightened the ship by flinging overboard all that could be spared: neither sun nor stars for some days appearing in the sky, they gave up all hopes of safety. But the Apostle bade them be of good cheer, for though the vessel could not be saved, not one of their lives should be lost.

8. **Malta.** At midnight, however, as they were drifting through the sea of Adria, the sailors suspected that they were nearing land, and being afraid lest the ship should strike upon the breakers let go four anchors by the stern, and waited for the day. After a while, however, some of them lowered the boat under pretence of laying out other anchors from the bow, but really to effect their own escape. But the Apostle saw through their design, and declared that unless they remained none could hope to be saved, whereupon the soldiers cut the rope, and the boat fell off (Acts xxvii. 32). At length the day dawned and revealed to the sailors an unknown coast, but perceiving a small bay with a sandy beach, they ran the vessel aground, while those, who were able to swim, cast themselves into the sea, and the rest, some on spars and some on broken pieces of the ship, made their way to land.

9. **The Viper.** The inhabitants of the island, which the voyagers now knew to be Malta, received them hospitably, and lighting a fire on the shore welcomed them all to its genial warmth. Foremost amongst those gathering the sticks for the fire was the Apostle himself, when a viper came out of the heat and fastened on his hand. The islanders at first thought he was a murderer, whom vengeance did not suffer to live, but when he shook off the creature without harm, they regarded him as a god. Publius, the Roman governor of the island, now welcomed the shipwrecked strangers, and the Apostle

requited his kindness by miraculously healing his father, who lay sick with fever and dysentery (Acts xxviii. 8).

10. **Arrival at Rome.** After a stay of three months, Julius secured a passage in another corn-ship of Alexandria, and setting sail put into the harbour of Syracuse. Next day they reached Rhegium at the entrance of the straits of Messina, and on the following morning Puteoli, where the Apostle found certain of the brethren, and abode with them seven days (Acts xxviii. 14). Thence they set out by land, and reaching Appii Forum were met by several Christians from Rome, at the sight of whom the Apostle *thanked God and took courage.* Ten miles further on at a place called the "Three Taverns" a second company waited to greet him, and thus with numerous friends he proceeded to Rome, and was permitted by the prefect of the prætorian guard to take up his abode in a hired house with the soldier to whom he was chained (Acts xxviii. 16.)

11. **The First Imprisonment.** Here after three days the Apostle had an interview with the leading men among the Jews, and expounded to them the Gospel which he preached. A division ensued among his hearers, and they went their way, while he remained for two years a prisoner, permitted to receive all who came to him, and to preach boldly the kingdom of God. His accusers did not reach Rome till A.D. 61, and during this interval he was not inactive, and wrote his Epistles to PHILEMON, to the COLOSSIANS, the EPHESIANS, and the PHILIPPIANS.

12. **Second Imprisonment and Death.** At length his trial came on, probably before the Emperor Nero himself, and resulted in his acquittal. Thus liberated he seems to have gone to Spain, revisited Asia, and to have written his First EPISTLE to TIMOTHY, as also that to TITUS. Before long, however, the Christians having become objects of suspicion, he was again arrested, and sent to Rome to be tried a second time. His second imprisonment was far severer than the first, and no friends but Luke and Onesiphorus cheered him with their sympathy. Still, he found time once more to write his SECOND EPISTLE TO TIMOTHY, exhorting him to constancy and boldness in the Faith. Soon afterwards his second trial came on, and he was condemned to die. Beyond the city-walls he was led forth to the place of execution, and there the sword of the headsman fell flashing down, and he obtained that Crown, which his Lord had *promised to all those that love Him* (2 Tim. iv. 8.)

CAMBRIDGE: PRINTED BY JOHN CLAY, M.A. AT THE UNIVERSITY PRESS.

MACMILLAN & CO.'S PUBLICATIONS.

RELIGIOUS TEACHING IN SECONDARY SCHOOLS. Suggestions to Teachers and Parents for Lessons on the Old and New Testaments, Early Church History, Christian Evidences, etc. By the Rev. GEORGE C. BELL, M.A., Master of Marlborough College. Second Edition. Globe 8vo. 3*s.* 6*d.*

TIMES.—"Mr Bell makes many highly valuable suggestions....As a protest against the meaningless and formal treatment of religion by both teachers and examiners at so many public schools, and a practical handbook to guide those who would aim at something better, this little volume is invaluable...All schoolmasters owe a debt of gratitude to Mr Bell for his exposure of the deficiencies of the present practice, and for the scheme of a more enlightened Biblical course which occupies a large part of his book."

GOD'S GARDEN: Sunday Talks with Boys. By the Rev. W. J. FOXELL, M.A., B.Mus. (Lond.), Minor Canon of Canterbury Cathedral. With an Introduction by the late Rev. F. W. FARRAR, D.D., F.R.S., Dean of Canterbury. Globe 8vo. 3*s.* 6*d.*

GUARDIAN.—"The addresses are brief, brightly written, and each is calculated to fasten boys' attention on one particular thought."

IN A PLAIN PATH. Addresses to Boys. By the Rev. W. J. FOXELL, M.A., Mus.B. (Lond.), Minor Canon of Canterbury Cathedral. Globe 8vo. 3*s.* 6*d.*

SPEAKER.—"He handles with admirable vigour, and real discernment of a boy's difficulties, such high themes as the use of time, noble revenge, the true gentleman, the noblest victory, and progress through failure."

HYMNS FOR SCHOOL WORSHIP. Compiled by M. A. WOODS, Head Mistress of the Clifton High School for Girls, Author of "A First, Second, and Third Poetry Book." Pott 8vo. 1*s.* 6*d.*

GLASGOW HERALD.—"It contains exactly one hundred hymns, and considering the recognised taste of the compiler, it may be said to contain the cream of our hymnology."

MACMILLAN AND CO. LTD., LONDON.

MACMILLAN & CO.'S PUBLICATIONS.

TRUTH IN TALE. Addresses, chiefly to Children. By W. BOYD CARPENTER, D.D. Crown 8vo. 4*s.* 6*d.*

CHILDREN'S TREASURY OF BIBLE STORIES. By Mrs HERMAN GASKOIN. Edited, with a Preface, by the Rev. G. F. MACLEAR, D.D. Part I. Old Testament. Part II. New Testament. Part III. The Apostles—St James the Great, St Paul, St John the Divine. Pott 8vo. 1*s.* each.

BIBLE STORIES—Old Testament—New Testament. Edited by R. G. MOULTON, M.A. Pott 8vo. 2*s.* 6*d.* each. Cheaper Edition, 1*s.* 6*d.* each.

A BIBLE READING FOR SCHOOLS. The Great Prophecy of Israel's Restoration (Isaiah, Chapters 40—66). Arranged and edited for young Learners by MATTHEW ARNOLD. Pott 8vo. 1*s.*

SCRIPTURE READINGS FOR SCHOOLS AND FAMILIES. With Comments. By CHARLOTTE M. YONGE. Globe 8vo. 3*s.* 6*d* each. Without Comments, 1*s.* 6*d.* each.

First Series: Genesis to Deuteronomy.

Second Series: Joshua to Solomon.

Third Series: Kings and Prophets (1*s.* 6*d.* only).

Fourth Series: Gospel Times. (1*s.* 6*d.* only.) Fifth Series: Apostolic Times.

THE BIBLE WORD-BOOK: a Glossary of Old English Bible Words. By W. ALDIS WRIGHT, M.A. Second Edition. Crown 8vo. 7*s.* 6*d.*

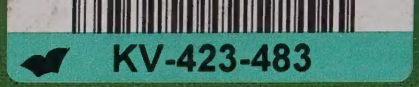
CATECHISM AND CONFIRMATION. By the Rev. J. C. P. ALDOUS, H.M.S. *Britannia.* Demy 16mo. 1*s.* net.

THOSE HOLY MYSTERIES. By the Rev. J. C. P. ALDOUS, H.M.S. *Britannia.* Square 16mo, sewed, 1*s.* net.

Instructions on the Holy Communion, based on the Holy Scriptures and the Prayer Book. Intended to be placed in the hands of the newly confirmed, in preparation for First Communion, or as an aid to Preparation and Devotion. (Sequel to "Catechism and Confirmation," by the same author.)

A HISTORY OF THE BOOK OF COMMON PRAYER, WITH A RATIONALE OF ITS OFFICES. By the Rev. FRANCIS PROCTER, M.A., Vicar of Witton, Norfolk. Revised and Re-written by W. H. FRERE, M.A. Crown 8vo. 12*s.* 6*d.*

MACMILLAN AND CO. LTD., LONDON.


KV-423-483